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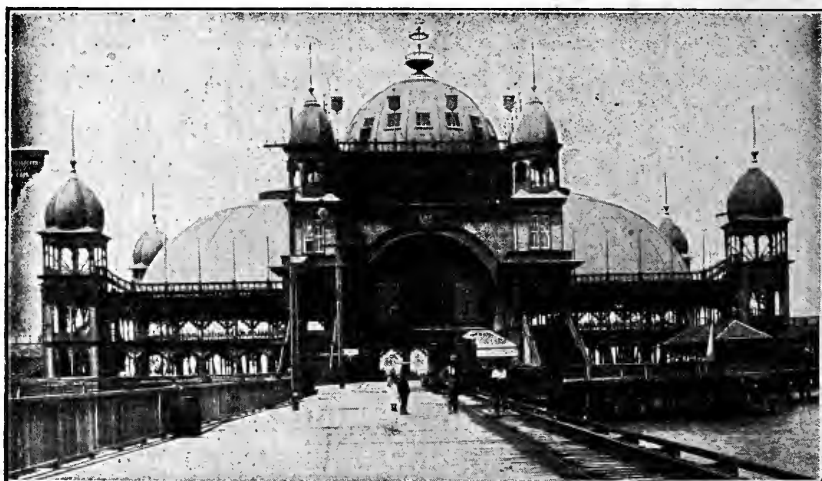
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JOSEPH C. KINGSBURY.

IMPROVEMENT ERA.

VOL. VII.

JUNE, 1904.

No. 8.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
EXPERIMENT STATION, LOGAN, UTAH.

VIII —THE SIXTH SENSE.

The five senses are the great gateways through which all the knowledge in man's possession has been obtained. Examine the matter as we may, the truth of this statement persists. By seeing, hearing, smelling, tasting and feeling, only, is man brought into contact with external nature and himself, and is furnished material upon which the intellect can act. True it is, that the sense of feeling may be divided into a number of poorly known sub-senses, of which that of touch is the best known, but, probably, these are very nearly related, and we may still maintain the existence of the *five* senses of man.

Wonderful as these senses are, yet, in the presence of many natural phenomena, they are very weak, and require help, in order that the operations of nature may be recognized. Take, as an illustration, the refined sense of sight. Light, coming from a distant star, is readily recognized; the same quantity of light coming from a house, half a mile distant, is even more distinctly sensed

by the eye. In both these cases, though the light is recognized, the sensation is not so sharply defined as to produce a distinct image of the star or of the house. To make the images of distant objects distinct, the telescope has been invented; and this instrument is a most important aid to the sense of sight. The microscope is a similar aid to the eye, by which the light-rays coming from minute objects are so bent and arranged that the object appears magnified, and may be sensed in its details by the eye. The ear-trumpet is a similar device for collecting, concentrating and defining sound waves that ordinarily would be, to the ear, a confusion of sounds. The ear-trumpet is a mighty help to the sense of hearing.

The light which passes through the lenses of the telescope and microscope, is the light which is ordinarily recognized by the eye. The instruments effect no change in the light; they merely arrange the waves so as to produce a clear and distinct outline of the objects from which the light comes. Likewise, the sound waves entering the ear-trumpet are in nowise changed in their essential nature, but are simply rearranged or concentrated to produce a more definite impression on the ear. Instruments similar to those here mentioned are the simplest aids to man's senses.

With respect to many forces of nature, the unaided senses of man are helpless. The subtle force of magnetism, for instance, appears incapable of affecting directly any of the senses. A person may hold a powerful lodestone in his hand and feel no influence different from that coming from a piece of sandstone. A person may work near a wire carrying a current of electricity, and, though it is well known that peculiar conditions exist in the universal ether around such a wire, yet, through his five senses, he may never become aware of the existence of this current. A piece of uranium ore, as has been found in recent years, emits various kinds of rays related to the now famous X- or Roentgen rays, yet no indication comes directly through any of the five senses that such is the case. In fact, men of science worked with the ores of uranium for many years before discovering the emission of ether waves. In the light which comes from the sun are numerous forms of energy that do not directly affect the senses, and therefore remained unknown for many centuries. Numerous other illustrations might

be quoted to show the existence of natural forces that are beyond the direct recognition of man. In the great ocean of the unknown, lie, undoubtedly, countless forces that shall never be known by a direct action upon the senses of man.*

As is well understood, however, even these apparently unknowable manifestations of nature may be known, if proper aids be secured. In every case the problem is this: To obtain some medium, be it natural or manufactured, which transforms the unknown force into a known force, that is capable of affecting the senses of man. The search for such media is one of the most important labors of science.

For instance, sunlight has been known from the beginning of the human race, and its nature has been studied by almost every generation of thinkers. To the time of Newton, it was only white light—or little more. Newton discovered that if a ray of white light be allowed to fall upon a triangular prism of glass, it is dispersed or broken into a number of colored rays known as the spectrum. All sunlight, passed through a glass prism, produces this colored spectrum; and the colors are arranged invariably in the same order; namely, violet, indigo, blue, green, yellow, orange and red. By passing this spectrum through another prism, white light is produced. Sunlight was thus proved to consist of a number of kinds of colored light. The eye alone is incapable of resolving white light into its elements: the glass prism thus becomes an aid to the sense of sight, by which a new domain of science is laid open to view.

Above the red end of the spectrum, obtained from white light, nothing is visible, yet if a delicate thermometer be placed there, the increase in temperature shows the presence of certain invisible heat rays, and by moving the thermometer, it may be

* The writer is aware of the beliefs held by many students regarding the so-called touch sense, heat sense, magnetic sense, electrical sense, spiritual sense, etc. So little is known of these subdivisions of the sense of feeling, that they are not considered in this popular writing. There is, moreover, no evidence that the magnetic sense, as an example, if it exists, is a direct effect of magnetic forces; it is as easily believed that the body somehow converts magnetic forces, under certain circumstances, into other forces that may be sensed by man.

shown that the invisible heat spectrum is longer than the light spectrum itself. This, again, makes known to man a world that the five senses can recognize only with difficulty; and in this case, the thermometer is the necessary aid.

Even more interesting is the violet end of the spectrum. Like the red end, it is invisible, and for centuries it was believed that the light spectrum represented the whole spectrum. During the last century it was found that if a photographic plate be placed below the violet end of the spectrum, it is affected by invisible light rays, which are popularly denominated chemical rays. By placing the photographic plate in various positions, it has been discovered that the chemical spectrum is as long as the visible part. Since the days of Newton, therefore, the known part of the spectrum of sunlight has been trebled in length, and there is no certainty that all is now known concerning the matter. In this particular, the photographic plate has become a means of revealing an unknown world to the senses.

If a low tension current of electricity passes through a wire, it cannot be sensed directly by man; but if a delicately-adjusted magnetic needle be placed above and parallel to such a wire, the current will turn the needle to one side and keep it there. The magnetic needle then makes known the presence of a current of electricity which has no appreciable effect upon any of man's five senses. Similarly, the magnetic currents passing over the earth are not felt by man in such a way as to be recognized, but a magnetic needle, properly adjusted, will immediately assume an approximately north and south direction, in obedience to the pull of the magnetic currents. In this manner the magnetic needle, again, reveals to man the existence and presence of forces that he cannot sense directly.

A piece of glass into which has been incorporated a small amount of the element uranium, is an instrument which reveals many wonders of the unsensed world. If the uranium glass be brought near the violet end of the spectrum of sunlight, it immediately glows, because it has the power of changing the invisible chemical rays into ordinary, white light rays. With such an instrument, darkness can be literally changed into light. Similarly, many of the class of rays to which belong the X-rays, and which

are dark to the eye, and do not directly affect any of the other senses, are converted by uranium glass into visible rays. This glass, then, becomes another means whereby the world which does not directly affect our senses, may be made known.

The X- or Roentgen rays have been mentioned several times. It is generally known that they have the power of passing through the body and various other opaque bodies. The rays themselves are invisible, both before entering and after leaving the body; moreover, they do not affect any of the other senses of man. Were it not that the power is possessed of changing these rays to light rays, man could know nothing of the Roentgen rays. In fact, a screen, covered with powdered crystals of a chemical compound known as barium platinocyanide, is held behind the object through which the rays are passing, and the moment they touch this substance they are changed to light rays, and the screen glows. Or, instead, a photographic plate may be used, for the Roentgen rays affect the materials from which these plates are made. The screen of barium platinocyanide is, therefore, another means for revealing the unknown world.

Such illustrations might be multiplied, but would add no strength to the discussion. There is, however, another class of instruments which enable the senses to recognize natural forces that do not act directly upon the consciousness of man. If a musical note is produced on a violin, near a piano, the piano string which is stretched or tuned right, will give out the same note. The sound waves from the violin penetrate the piano, and the string which is tuned to give out the same note takes up the energy of the sound waves, and is set in vibration, with the result that the same note is given out by the piano. This is known as sympathetic vibrations. It is possible, therefore, to make a piano give out any note within its range, without any solid object touching the instrument. In the universal ether, which surrounds and penetrates all things, are numberless waves of all kinds, and of all vibrations. If the proper instrument be used, and tuned aright, it is possible to separate from this tumult of waves any desired kind or degree of wave motion, and to convert it into some known form of energy, say electricity.

This principle is used in modern wireless telegraphy. Electric

waves are sent out by the operator with a certain rapidity. These waves radiate into space, in all directions, and are lost, apparently in the confusion of myriads of other waves. Nevertheless, if the waves are not by some chance totally destroyed, it is possible to obtain them again, by the use of a receiving instrument which is tuned exactly the same as that used by the operator, at the station where the waves are sent out. A message sent from London may be received anywhere on earth where the receiving instruments are tuned aright; at the same time, if the peculiar note or vibration of the message is not known, so that the receivers can not be tuned properly, the message, though it be all about it, can never be received.

Such aids to our senses do not depend so much upon the nature of the material, as upon the degree to which it is brought into sympathy with the force to be recognized.

Now, though our senses are imperfect, and recognize only a small part of the phenomena of nature, yet it is very probable that, with such helps as have been described, nothing in nature need remain forever unknown. The means by which the forces of nature, that cannot be sensed directly, are brought to man's recognition may well be named, collectively, man's sixth sense.

The progress of science depends upon the discovery of aids to man's senses; a new and vast field is invariably opened whenever a new aid is discovered.

In the works of Joseph Smith, which teach that there is no real line of demarkation between the natural and spiritual worlds, it would not be surprising to find recognized the scientific principle, above discussed, that by the use of proper instruments, the world outside of the five senses, may be brought within man's consciousness.

According to the story of Joseph Smith, he was first visited by an angel, September 21, 1823, when the Prophet was less than eighteen years of age. Among other things, the angel told the boy that "there was a book deposited, written on gold plates," giving an account of the former inhabitants of the American continent; "also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the posses-

sion and use of these stones were what constituted 'Seers' in ancient or former times; and that God had prepared them for the purpose of translating the book."* This reference to the Urim and Thummim, and their purpose, makes it clear that the Prophet, at the beginning of his career, recognized (whether consciously or unconsciously we know not), the existence of means or media by which things unknown, such as a strange language, may be converted into forms that can reach the understanding.

When the actual work of translation began, the Urim and Thummim were found indispensable, and in various places the statement is made that the translation was made, "by the means of the Urim and Thummim."† On one occasion, when the Prophet, through the defection of Martin Harris, lost a portion of the manuscript translation, the Urim and Thummim were taken from him, and the power of translation ceased. Upon the return of the instruments, the work was resumed.‡ While it is very probable that the Prophet was required to place himself in the proper spiritual and mental attitude, before he could use the Urim and Thummim successfully, yet it must also be true that the stones were essential to the work of translation.

The Urim and Thummim were not used alone for translation, but most of the early revelations were obtained by their means. Speaking of those days, the Prophet usually says: "I enquired of the Lord through the Urim and Thummim, and obtained the following."§ The "stones in silver bows" seemed, therefore, to have possessed the general power of converting manifestations of the spiritual world into terms suitable to the understanding of Joseph Smith.

The doctrine of the use of the Urim and Thummim is in perfect harmony with the established law of modern science, that special media are necessary to bring the unknown world within the range of man's senses. To believers in the Bible, the use of the Urim and Thummim can offer no obstacles, and to those who pos-

* *History of the Church*, vol. 1, p. 12.

† *Doctrine and Covenants*, 10: 1.

‡ *History of the Church*, vol. 1, p. 23.

§ *History of the Church*, vol. 1, pp. 33, 36, 45, 49 and 53

sess a rational conception of God—that he is the Master of the universe, who works his will by natural means—it cannot be more difficult to believe that God’s will may appear through the agency of special “stones in silver bows,” than to concede that invisible ether waves, become luminous when they fall upon a piece of uranium glass. The virtue possessed by the latter glass is no more evident than is the virtue claimed by Joseph Smith to be possessed by the Urim and Thummim.

It is a noteworthy fact that the Prophet does not enter into an argument to prove the necessity of the use of the Urim and Thummim. Only in an incidental way, as he tells the straightforward story of his life, does he mention them; and with a simplicity that argues strongly for his veracity, does he assume that, of course, they were necessary and were used as he recounts. A shrewd impostor, building a great theological structure as is the Church founded by Joseph Smith, would have appreciated that difficult questions would be asked concerning the seer stones, and would have attempted to surround them with some explanation. Joseph Smith offers no defense for the use of these instruments; neither does the scientist for the use of uranium glass, in the study of certain radiations.

The Prophet did not always receive his revelations by the assistance of the Urim and Thummim. As he grew in experience and understanding, he learned to bring his spirit into such an attitude that it became a Urim and Thummim to him, and God’s will was revealed without the intervention of external means. This method is clearly, though briefly, expressed in one of the early revelations:

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong.*

* *Doctrine and Covenants*, 9: 7-9.

The essence of this statement is that if a person will concentrate his powers so as to come into harmony with God, truth will be revealed to him; and is not that like the tuning of a coil of wire so that it can take up the waves of certain lengths, that may be passing through the ether? If an inert mass of iron can be so tuned, can anyone refuse to believe that man, highly organized as he is, can "tune" himself to be in harmony with the forces of the universe? The universal ether of science is but the Holy Spirit, and the waves or energy of the ether is the intelligent action of that Spirit controlled by God. Heat, light, magnetism, electricity, and the other forces, become, then, simply various forms of God's speech, any of which may be understood, if the proper means of interpretation is at hand.

In the Book of Mormon, the Prophet states that "when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."*

This involves the principle discussed above. By placing oneself in harmony with the requirements of the subject in hand, the truth must become known, even as an instrument properly tuned must feel the influence of the ether waves with which it is in harmony.

Again, then, the conceptions of the Mormon Prophet rise to equal heights with the best theories of the scientists. In simple phrases, apparently unconscious of the philosophical meaning of the doctrines, Joseph Smith recognized the various means whereby man's senses may be enabled to seize upon and comprehend the natural forces which to man's unaided senses must remain unknown forever.

It cannot be justly claimed that the Prophet anticipated the world of science in the recognition of this principle, but reading his works in the light of modern progress, it cannot be denied that he placed a greater value upon the aids to man's senses, with re-

* Moroni 10: 4, 5.

spect to the subtle forces of the universe, than did any of his contemporaries. That acknowledgment is a wonderful tribute to the powers of an unlearned boy.

Evidence crowds upon evidence, and testimony upon testimony, until the opposition of logic falls away; and Joseph Smith rises above the fog of prejudice, a mighty prophet of our God.

(TO BE CONTINUED.)

OUR TALENTS.

[*For the Improvement Era.*]

BY T. E. CURTIS, SALT LAKE CITY.

In every human soul is sown
Some mighty seed, if it were grown
Aright, would magnify a throne.

But lo!

Who hath not God among his needs?
'Tis ours to cultivate the seeds,
And pluck out the offending weeds
That grow.

Thy talents give the world to scan,—
This power of Deity in man;
No scheme's so mighty but we can
See through it.

We've only to observe to find
The trouble is with humankind,
In making up an idle mind
To do it.

Than have been played are greater parts
To play, in sciences and arts;
And if we will, these minds and hearts

Can play them

Blazing in our modern skies,
Suns of greater power will rise;
And we, with little sacrifice,
May be them.

ADVENTURES OF A PIONEER.

EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

II.—FARMING IN CALIFORNIA—FIRST POTATOES.

War was raging in California, when we arrived there, between Mexico and the United States. The upper part of the territory was already in possession of the United States forces, which we were pleased to know. Some of our brethren volunteered and went down with Colonel Fremont to help finish up the work in the lower part of the territory. Most of our brethren took turns standing guard for about one month, in what is now San Francisco. The population of Yerba Buena, (now San Francisco), when we arrived there, was said to be forty; our company of two hundred and sixty-eight made an addition to their number of over six hundred per cent. Yerba Buena was no place for an ambitious farmer; and, as farming was my profession, and I had brought some farming tools with me, I was anxious to get to work. So, after about thirty days, Brother James Light and I, with our families, left to fill a contract made with Dr. John Marsh, to put in a field of wheat on shares, on his farm, which was situated on the lower San Joaquin. We put in forty acres. It grew well; the land was good, while the rains were early and abundant that year.

After the wheat was sown and there being nothing more to be done at the doctor's, in March, 1847, I moved over to the Mission de San Jose, where I found farming prospects more favorable.

In its vicinity, my large farming operations were afterward prosecuted. At the Mission, in March, I plowed and sowed wheat, barley, peas, and potatoes, and made a garden, planted with different kinds of truck. All of this sowing and planting were of no avail, as the plants were destroyed by grasshoppers, an affliction from which my farm never after suffered, although I followed agricultural pursuits in that neighborhood for thirty odd years. Later, I planted a small patch of potatoes on what I thought suitable soil, about one and a half miles from where I resided. They grew encouragingly, the vines being very thrifty. I had no thought of the potatoes being yet on the vines.

At this time, I saw, in a dream, a young cow standing in my potato patch munching a hill of potatoes which she had evidently pulled up. The roots with potatoes on were hanging down. I was impressed with my dream, and hastened in the morning to visit my patch. When I reached it, sure enough, in the midst of the patch, with her face toward me, stood the identical cow that I saw in my dream, munching a hill of potatoes—her standing position, size, color, shape of horns, the green tops in her mouth, and roots hanging with white potatoes on them, just as I had seen in my dream! I looked upon this dream as providential, since but for the dream, all the potatoes would have disappeared, and I would not have known whether that land would grow potatoes or not. This might have made me unwilling to try again, but now I knew, and went ahead.

The wheat at the doctor's was harvested and stored in his granary, but when our share was called for, the doctor gravely informed us: "You have no wheat here, your share was destroyed by elk, antelope, and other wild animals; my share alone was harvested." So we got nothing for our labor. Thus ended my first year's farming in California. Although I got no dollars out of it, I did get experience, which I profited by in after years. I had tested the soil in different places, with several different kinds of farm products, and learned the most suitable season for sowing and planting.

Nearby, I bought a piece of land from an Indian, and built a small house upon it, moving into it in the spring of 1848, with a determination of making another farming venture that year. There

being no fences, nor fence material for miles, I went to the red-woods, twenty-five miles distant, for fencing. I made a pen to hold animals, fenced a small garden plot, and sowed it with various kinds of garden seeds, intending to transplant them later on into the open ground. Since human plans are not infallible, the plants were never transplanted, for the reason that gold was discovered about this time. The gold fever broke out with epidemic violence, and took nearly all the people (ourselves included) off to the mines. We did not get much gold, but got the ague without much exertion, and did considerable shaking. The gold fever having left us, we returned home in the fall, and, in the healthy coast climate, the ague soon left us. We were a happy couple when we got back to the farm, although our garden was destroyed, and our hogs had gone wild. Our house was only walls, the roof and outer and inner doors were made of rough slabs, and were hung with raw-hide hinges. Our windows were muslin, and we had "ground for the floor;" but it was our mansion. We enjoyed and improved it as time rolled on.

There were two rooms, and a chimney was built up with the division wall, which accommodated a fireplace in each room. One dark, blustery, rainy night in December, a company of Indians (bucks and squaws) were caught from home in the storm, and knocked at our door for shelter. We welcomed them in, and let them occupy the outer room. No; we did not fear them, any more than so many children. We knew only one of them, but the happy indications of the remainder on being admitted, convinced us that all was well. We closed, but did not fasten, the door between us. Having had our experience in the mines, we bade them farewell, and thus ended our second year in California.

My mind turned to the farm; farming was my profession. I had a good piece of land, and my experience gave me confidence in the soil; and, as if the fates had decreed it, farm I must and farm I did. My farm had no wood or timber upon it, fencing could only be obtained at the redwoods, twenty-five miles distant. My 1847 experience taught me that no success could be obtained without fencing the land, as stock were on the plains by the scores. On account of the water and green feed, on and around my farm, they made it their feeding ground, in the fall of the year. So I

prepared the seed, with a determination of fencing and farming all the land that I could, during 1849. On the 10th of March, I started for the redwoods to make rails and posts for my prospective fence. I took with me three Indians (the best help I could get), four yoke of oxen, tools and one wagon. Night overtook us, and we camped about ten miles from our destination. During the night, an unusual and unexpected snow-fall occurred, completely covering the hills and the plains. The grass was entirely hidden by the snow, and the cattle came out of the hills bellowing through the valley, seeking food. Fortunately, after two days, the grass began to show on the plain, and in a few days we were again able to labor in the hills.

We worked some three days preparing fence material, when we loaded the wagon and reached home within the week. The Indians suffered considerably, as they were working in the snow with bare feet, but fortunately the sun shone out brightly, warming the logs and rails. The Indians would work awhile in the snow, and then step quickly upon some stick or log to warm their feet. We continued making trips to the woods, at short intervals, for fence material, until the latter part of the summer, when we built the fence. Meanwhile, we had plowed, planted and cared for our young crops. In this way we fenced and planted sixteen acres. Potatoes was our principal crop. We had also onions, turnips, cabbage, water melons, and musk melons. The crop grew well, but one part of the fence was weak. In the fall, my farm, containing the only green feed in the neighborhood, proved an almost irresistible temptation to the hungry cattle; and that fact was a source of many anxious fears on my part, lest my promising crop should be destroyed by them, and I have to struggle on another year to make a success of my farming venture. The cattle breaking into my field a few times, aroused my combativeness to such a pitch that I abandoned my bed in the house, and with blankets and gun, spent my nights in the field, thus guarding and saving my crop. I did not injure the stock, but aimed only to scare them by the report of the gun, and sting the worst of them with small shot. I kept up this watchfulness until the late fall rains started green feed, after which the stock scattered and annoyed me no more that year.

The first remuneration from my first three years of farming venture in California, was two dollars, paid me for water melons, in September of this year. Fortunately, October and November brought to California a large number of gold hunters, coming both by sea and land; the appetites of these people seemed to crave nothing so much as vegetables, since some of them had, and others were rapidly contracting, the scurvy. They ate raw onions, or potatoes, with apparently as great relish as if these were nicely flavored apples. As I was the only farmer in the territory who had vegetables for sale, I was much sought after by customers from all sides; two wagons came several times from the mines, two hundred miles distant, and bought loads of vegetables at fair prices.

This crop was worth about eight thousand dollars; but unfortunately an early rain sent a flood of water over my field, from a brook near by, and continued so long that one-half of my potatoes were destroyed, before I could secure them, help being so scarce. However, what I did gather was a partial compensation for my long struggle; besides, my success was gratifying, and I put that also down in my ledger as a further credit. Thus ended my farming venture of 1849.

(TO BE CONTINUED).

GENTLE WORDS.

Use gentle words, for who can tell
The blessings they impart?
How oft they fall, as manna fell,
On some nigh-fainting heart!
In lonely wilds, by light-winged birds,
Rare seeds have oft been sown;
And hope has sprung from gentle words,
Where only grief had grown.

Selected.

A POLITICAL PROPHECY.

BY MOSIAH HALL, B. S., D. B., PH. M., PROFESSOR OF EDUCATION,
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II.

When freedom fought with tyranny, every victory won was good and great; but when oppression had been overcome, and freedom had no opponent to fight, she turned her attention upon herself and became vain and reckless—freedom crossed the line and degenerated into license. Equality of privileges was a noble object to struggle for, so long as she was held captive by the rich and well born, but when released, she fell in love with herself, and forgot her virtue—she crossed the line and changed to selfishness. When intelligence struggled with ignorance, every battle won was a gain for humanity, but after the victory was assured, intelligence became proud and self-sufficient—he crossed the line and became a skeptic. Should love cross the line, she will become silly sentimentality. If courage crosses, he will become a braggart and a bully. When individualism crosses, anarchy will be the result. Are there any indications that individualism is crossing the line? If we discover that the tendency of freedom is towards license; if equality of privileges exists in theory more than in practice; and if the rule of each is to grasp as much as possible with little regard to the rights of others; if intelligence is becoming skeptical, and faith weak and timid; if selfishness is a giant and love a dwarf—we may have a strong suspicion that the danger line is being crossed.

Anarchy is the logical outcome of individualism, and it is but another name for that despotism in which each individual seeks to become a despot. Are there any evidences that a despotic individualism is arising in our nation?

In every community and every state will be found a few men of great ability, who, favored by circumstances, control the industries in their localities. The great body of the people have neither voice in these affairs, nor share in the benefits. The few are masters, the many are industrial slaves. The few put the price upon everything, and they decide what industries shall be established. They open the mills and close them. They build railroads, and decide the rates. They reach out and monopolize the land, water, and light, and sell these necessities at their own prices to the people. They own the mines, the metals, and the money. They build the factories and let the people work in them, if they will do so at the wages offered. They set the price upon the crops raised, and upon the cattle and sheep produced. They control the raw material, and the manufactured product, and decide the price of each. The air only is free, but when in liquid form it becomes a commercial necessity, it too will be monopolized.

Some illustrations in line with the above may be interesting. Lyman Abbott, in his speech on *Wealth and Democracy*, says that a country cannot be counted either Christian or Democratic in which one per cent of the people own one-half of the wealth, and the other half is very unequally distributed among the other ninety-nine per cent—a few millionaires at one pole of society who cannot possibly spend their income, and a great multitude at the other pole of society who have little or no income to spend.

Jay Gould started in life with a mouse trap; at the end of twenty-five years his wealth was one hundred million dollars. He made four million dollars on the average each year, and if we count three hundred working days in the year, over thirteen thousand dollars a day. Statisticians tell us that the average wages of unskilled labor in this country is about one dollar a day, and of skilled labor between three and four dollars a day.

John D. Rockefeller is said to control interests amounting to a billion dollars. If Adam had lived until the present time, and had put aside five hundred dollars each working day during the six thousand years that have passed, he would not own today, without interest, as much money as Rockefeller is reputed to con-

trol. This amount is nearly one-half the per capita of money in circulation in the United States.

The following is from *Public Opinion*, December 10, 1903:

One-twelfth of the estimated wealth of the United States is represented at a meeting of the board of directors of the United States Steel Corporation when they are all present. The twenty-four directors control more than two hundred companies, whose capitalization aggregate more than nine billion dollars. As the power to make rates of freight and rates of interest is the highest power in the business world, and as the power over railroad rates, and to a large degree, the power over rates of interest, are wielded by the same small group of capitalists, it would not be impossible to name, say, twenty or thirty men as practically controlling the trade and thus the wealth of the United States.

Henry W. Grady, in his speech *Against Centralization*, says: "When a syndicate or trust can arbitrarily add twenty-five per cent to the cost of a single article of common use, and safely gather forced tribute from the people—when a dozen men can get together in the morning and fix the price of a dozen articles of common use with no standard but their arbitrary will, and no limit but their greed or daring, and then notify the sovereign people of this free republic how much, in the mercy of their masters, they shall pay for the necessities of life—then the point of intolerable shame has been reached."

The conditions thus described are indeed alarming. They indicate that individualism has crossed the line, and become at least a lusty infant despot. Statesmen are not wanting to predict a period of anarchy and revolution before an adjustment of these inequalities can take place. But when due consideration is given to the strong opposing tendencies that are developing, and to other modifying facts, the seemingly fatal outcome is not so probable.

Among the modifying facts and influences are the following:

A country so rich in resources and opportunities as to furnish the conditions that make possible this phenomenal accumulation of wealth, is a source of pride and congratulation.

A body of men with the brains and energy to conceive, organize, and carry to success these great enterprises are worthy of re-

spect. The country needs their abilities, and could not afford to be without them.

The masses of the people, while not sharing directly in this wealth, are nevertheless sharing indirectly. This is proved by the fact that the people of the United States are better off in all respects than the people of any other nation that exists or ever has existed.

Trusts are not without some redeeming features. They teach important lessons in economy. They show the foolishness of competition, and the value of co-operation. They furnish one of the necessary elements of opposition required to bring men to their senses—a sort of whip to drive men into a unity of interests. A curious anomaly is this, that while we deplore the existence of trusts, and have a long vocabulary of invectives to hurl at them, when we are perfectly candid with ourselves, we admit that they would not be so bad, if we were in them—they would give us such splendid opportunities for exercising charity.

Forces are arising that tend to equalize the ownership and distribution of wealth. It is in this direction that hope for the future is most pronounced.

People are beginning to comprehend that the trusts are here to stay. The wonderful growth and success of the trusts indicate that there is something fundamental in their way of doing business; and people are asking whether the methods that are so effective for the few may not be of advantage to the many. The answer appears to be in the affirmative. So not a few are saying, "Since the trusts will get us if we don't get them, let us go into the trust business." The modern invention of the stock company, which, by dividing its capital into small shares, allows persons of limited means to enter, makes it possible for many to join the corporations. Hence, along with the tendency of industries to centralize, there is an accompanying tendency towards diffusion of ownership. The United States Steel Corporation, for example, has nearly seventy thousand stockholders.

Another hopeful sign is the sentiment in favor of public ownership of public necessities. Almost every village and city believes it should own its own water system and electric light plant. Many cities are acquiring the ownership of street railways and

telephones. In the nation there is a strong belief that the government should own or control the railroads and telegraph lines. The rapid growth and success of the postal system and civil service are object lessons that prove the desirability of government control of national necessities. In like manner, each state should control those utilities that vitally effect its welfare, and each community, those that are its special concern.

The irresistible trend of the times is towards community ownership, and towards state and national control. Necessity is compelling belief in a unity of interests, as opposed to faith in the present struggle of neighbor against neighbor and interest against interest. The latter is extravagant and unscientific, and it results in distrust, dishonesty and selfishness. Let the one who doubts this look around him for evidences of its truth.

Here, for instance, is a little community of five thousand souls. Four banks are each doing a little business where one would prosper exceedingly. Ten merchandise stores have a precarious existence, furnishing poor goods at high prices, where one good store would do a splendid business, and save much to the community. Some dozen groceries eke out a miserable existence, poorly serving the public, where one, if well conducted, would be a source of pride. Five concerns dabble in lumber and building material; one would do a flourishing business. Four dealers furnish coal to the community, except during freezing weather, when they haven't any; one reliable dealer would be a joy forever. Four drug stores and six saloons supply drugs and poor whiskey to kill off the people; one drug store with a public dispensary would do this work with much less fatal results. And so on through the whole list of public enterprises; the crowning shame of all being the fact that greedy despots are permitted to own such public necessities as water and light.

Consider the great number of clerks and employes who are unnecessary or who duplicate each other's work in this wasteful system. Probably if we include the middle men and those who are employed a part of the time, five hundred men could be spared, and put into productive occupations. Think, too, of the real estate, buildings, equipments, and capital uselessly employed.

Now, if all these interests were owned by the community and

conducted on economical and scientific principles, how much better service could be rendered, and what a large amount of money could be saved. There is no reason, except the false belief in despotic individualism, why a community should not conduct its own necessary business. Because of the law of relationship and interdependence, when one member of a community succeeds, all succeed in proportion; when one fails, all fail. The community, therefore, has to foot the bills of extravagance, and pay the debts of its bankrupts. And when the subject is considered candidly, does it not seem foolish to turn over the vital interests of a community to a set of irresponsible individuals who wax rich and insolent in proportion to the amount they extort from the community?

We imagine you are now saying, "O, pshaw! what you advocate is nothing but rank socialism. Everybody knows that a community could never run its own business. What is everybody's business is nobody's business." We admit there is some truth in the charge, but believe there is more error. In the first place, the plan suggested is not the rank socialism, which, according to the popular conception, would vest all power, authority, and initiative in the state or nation, and take from the individual all privileges and freedom, except as they were granted to him from the center. Individualism has too strong a hold upon society to permit this form of socialism to prevail. In the second place, the maxim: "What is everybody's business is nobody's business," is liable to a great misconstruction, if not likely to become a positive falsehood. The maxim should be changed to this, "What is everybody's business *is* everybody's business," and just to the extent that each and every individual performs his full duty, will the good of all be achieved. Most of the political evils that exist are due to the neglect of the latter maxim. People generally do not perform their political duties; they allow a few to exercise political power for all, and the result is that the majority lose political freedom, and the political boss rules supreme.

In *Public Opinion*, December 10, 1893, we note the following:

Brag as we will, we Americans are *not* a free people, and this is *not* a free country. This has become a government of bosses, by the bosses, and distinctly for the bosses. And not only in politics, but in other de-

partments of our life. For the boss is not peculiar to politics; he is the very disease of democracy. In short, we are ruled by usurping middlemen; the boss is a middleman, a sort of broker in government to whom we assign our obvious and personal rights and duties, because we are too busy making money or spending it, to care whether we are free or not. No, this is not a free country, because we, the people, are not intelligent and honest and brave enough to use freedom. What we do have in this country to a degree unequaled elsewhere in the world is the opportunity of freedom. That is the triumph of the American democracy; it insures the people freedom if they wish to take it; but it cannot force freedom upon any man who does not want it, or who is too lazy or too selfish or too ignorant to take it. Half of our reformers are today engaged in the utterly stupid task of trying to make people free by new laws. It is like trying to make a man happy by legislation.

If, therefore, the people's business is to be done properly, they must do it themselves, or at least see that it is correctly done. They must not let their business or their politics go by default, or else they will lose both their business and their freedom.

If it were true that human progress is like a pendulum, swinging from one extreme to another, and then repeating the movement, socialism would be the certain prophecy of the future. But history does not repeat itself, except in vague and general outlines. History is not the mechanical repetition that the pendulum maxim would indicate. Because of the interdependence and relationship of things, and as a result of habit, tradition, and heredity, the characteristics of one age persist, and are transmitted to the next. These characteristics form the content, and furnish the tendencies of succeeding thought. Hence, we are certain that the brilliant period of individualism through which we are passing cannot fail to impress the future exceedingly. Indeed, it does not seem too much to say, that the dignity of the individual, his freedom, and his worth, as emphasized by individualism, will continue so long as a vestige of our civilization remains.

What, then, is the prophecy of the future? We offer the following from I Corinthians, 12: 14-26, as an introduction to the answer: "For the body is not one member, but many. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I

have no need of you. * . * That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Man's body is a living organism. Every part is vitally related to every other part and to the whole. Each part has a particular function which no other part could perform, yet each depends for its welfare, and for its existence, upon the whole. The eye is the organ of sight, but it sees for the whole body, not for itself, and in return for the labor of seeing, the body gives it food, water, heat, protection, and all other things needed. If removed from the body, it would no longer be an eye; it would be a mass of perishing matter. And so with all other parts; in return for the special work each one does, it receives immeasurably more blessings than it contributes. The welfare of the whole depends upon how well each part performs its duty. The whole is more than an aggregate of parts; it is, in addition, that which unifies and gives meaning and purpose to all.

A community should be conceived of as an organism similar to the body. Just as the cells of the body are differentiated into various organs, each with a special work to do, so the individuals in a community should arrange themselves into groups, in order to carry on the labor necessary to the welfare of each other, and to the whole. One group should produce the required products; another should deliver them where needed; others, like the digestive system, should manufacture the raw material into suitable shape for use; others, like the circulatory system, should carry the manufactured products to the localities where required. Some would be builders who would make new structures, and tear down the old, and others would remove and carry off the waste material. In like manner other groups should perform all the other necessary labor. The community would be healthful and progressive, when every group did its particular work faithfully; but just as the body suffers when any organ is diseased or fails to perform its function, so the community would be impaired, if any group neglect or refuse to render its service.

Why is every community not an organic unity like unto the

body? Because the law of an organism, which is that of interdependence and relationship, is not observed. This law demands that all the parts shall act in harmony with each other. No one part can be considered more important than another, because each is necessary to the life of the whole; nor can any one be granted privileges which would be at the expense of others. In the community, on the contrary, the importance of the individual has been so exalted that his freedom is allowed to pass beyond the law of the organism and degenerate into license. This is the primary cause of the want of harmony and equality that exists. That the individual must be free is true, for all progress depends on his initiative, and on the thought and energy which he displays; but his freedom must be in accordance with law. Freedom is not violation of law, it is obedience to law. When the individual is raised to first importance, and the community made secondary, it is natural that the individual should believe himself superior to law. He will argue that since he himself makes the law, the law is made for man, and not man for the law; why then may he not change, or even violate law, if he sees fit? But suppose an organ of the body should act according to this argument, what would be the result? Let the stomach, for instance, make a corner on the food it digests, and decide to starve the other organs until they yield to its selfish demand for more bile or less hours of labor. Or let the heart choose to withhold its supply of blood to the brain, until that organ is forced to grant the heart some special privilege. How supremely foolish such action would be! If persisted in, the result would be serious impairment, if not destruction, of the organ concerned, as well as of the whole system. In a community such actions are common, but in the body, they are impossible, because all the parts are amenable to law.

When the organic law is violated, in a community, some groups are honored, and others are degraded. Some become exceedingly intelligent, and others deplorably ignorant. Some become wealthy, and others poor. One individual struggles with another for an advantage, one group arrays itself against another; one grasps privileges in this direction, another gains control in that, while all are more or less engaged in a selfish struggle for supremacy. Is it a wonder, therefore, that the struggle to over-

come poverty, ignorance, and crime, is so difficult, and the gain so small?

An organic system of government seems to be the remedy for the evils mentioned. Not that we believe that any government, no matter how perfect, would do away with all evil; we incline rather to the opinion that opposition will always give occasion for the exercise of charity. But that evil would be reduced to a minimum, in an organic government, is a reasonable supposition. In this system, both the individual and the state would receive just consideration: neither could be supreme, because one conditions the other; but the freedom of the individual would be secured, and the authority of the state maintained. Each would be free to invent and initiate in the sphere to which it belonged, and the great central principle that would rule and guide all would be the law of unity and interdependence. Hence, no one would have license to impose upon another, or to monopolize any blessing required by others. The freedom of each and all would be secured in accordance with law. Emulation would exist without strife, freedom without oppression, harmony without discord; and each would be interested in all, and all in each.

Profiting, therefore, from the experience of the past, and gaining wisdom from the lessons of the present, the future holds the promise of a time of peace and good will, when selfishness shall be no more, and when unity and sympathy shall prevail. And we do not fear to venture the prediction that this generation shall not pass away without substantial progress being made towards community interest in business, and an organic form in government. Extreme individualism shall pass away, and the brotherhood of man shall take its place.

[THE END.]

SELF-CONTROL.

BY PRESTON D. RICHARDS, SALT LAKE CITY, UTAH.

The virtue of self-control held a higher place in the ethics of the Greek than any other virtue. Self-control is that virtue which regulates behavior by reason, independent of momentary feelings. Herein lies one of the superior characteristics of man over the lower animals. Man has the power to govern his life and acts by ideals and purposes, while the action of the animal is governed by blind impulse.

The Greek philosophers designated temperance and courage as the two fundamental aspects of self-control, because they correspond to the different forms of impulsive life. Temperance is the power to resist the gratification of desires accompanied by temporary enjoyment, when the gratification of the desire would be detrimental to some necessary good. Courage may be defined as the moral power to resist the fear of pain and danger, when preservation of an essential good demands such resistance.

Of these two aspects of self-control, the former is perhaps of greater importance, as we are called upon to exercise it more frequently; and, if possible, more depends upon a proper exercise of it. The opposite of temperance, or moderation, intemperance, a result of lack of temperance, is the surrendering of the body to the gratification of the base animal passions which destroy the intellect and capacity for higher things, sap the life blood, and eventually blight the sensibility, until at last even the faculty for enjoyment is lost.

Temperance refines and sharpens the sensibilities; and instead of making them instruments of destruction, converts them into

agents for the development of higher life; it increases the capacity for pleasure, and makes the entire man healthy and vigorous. Temperance is acquired by experience, and the development of the will-power. The parent can begin the development of this virtue in the child, at an early age, by teaching it to forego pleasures, and insisting upon its foregoing them, and to sacrifice at the present for the benefit of the future.

Everyone who has not the moral possession to resist the gratification of his desires, regards even himself as a weakling. We should constantly exercise will-power to resist desires. "The gods are without needs," says one modern philosopher, "and therefore without fear and desire; the fewer our needs, the nearer we are to the gods."

Our great object should be to train ourselves to efficient action. Aristotle taught that all successful exercise of natural powers and skill, in labor and play, is accompanied by pleasure, and this pleasure is superior to passive enjoyment. The greater the skill a man acquired, the greater the pleasure of exercising it. The skilled artist occupies his luncheon period and supper time putting the finishing touches on his masterpiece, without thought of eating; he is so completely enwrapped with the pleasure of exercising his skill; but it is seldom you find a person engaged in his passive enjoyment who is so absorbed in his pleasure that a plate of hash or a swig of wine will not cause him to abandon it. Temperance in the exhaustion of energy, then, is necessary for the highest good. Pleasure produced by the exercise of skill in labor is intensified by repetition, while passive pleasure increases the intensity of the desire, but dulls the faculty of enjoyment. While temperance cannot be too highly spoken of, it should be exercised against becoming intemperately temperate.

Courage, the other aspect of self-control, is the happy medium possible to be attained by man between the two animal extremes, cowardice and foolhardiness. When attacked, an animal does one of two things: it either flies from its foe, or stands ferociously and defiantly and awaits the attack. The beasts of prey adopt the latter, while those upon which they feed adopt the former means of defense. It is necessary that this should be the condition of beasts, but this means of defense is not

adapted to man, in his dealings with his fellow, as is shown by the fact that it makes both classes of beasts the prey of man. The beast whose defense is flight, is caught in the hunter's net, while the other beast's means of defense brings him within range of the hunter's gun. The man who, like the former, flees at the sight of danger is a coward, and falls a prey to his fellow. The man who stands up ferociously and viciously does things in his rage that are destructive to his own interests, and so he also is a prey to his fellows. So, man must adopt other means of defense in dealing successfully with his fellows. The man, who, when in peril, calmly stops and considers, and decides upon a certain mode of procedure, and then exerts his every energy to carry out his means, is the courageous man.

Courage is commonly applied in the sense of foolhardiness. But the courageous man is not he who sticks his head into the lion's mouth, and then pinches his tail, or the man who exposes himself to unnecessary danger in order to stand his ground. There may be more courage in a retreat than in a foolhardy, bold defense. He is courageous who has the courage to retreat when he knows the object of his combat would be bettered thereby.

Courage is also the ability to endure all kinds of hardships and exertions, in order to accomplish one's ends. The ability to survive defeats, disappointments and losses, also deserves mention as being closely related to, and, indeed, part of courage.

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust,
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot;
But with a smile and words of hope, gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate."

SUGGESTIVE THOUGHTS FOR THE MILDLY SKEPTICAL.

BY DR. J. X. ALLEN, OGDEN, UTAH.

II.

There is unlimited intelligence in the mineral kingdom:* You are wandering in the mountains, and incidentally you come upon a crystal—it may be of any size, from an ounce to pounds—you pick it up and examine it minutely, you find that it has a given number of faces, and the same number of angles—that all the faces have the same inclination to each other: that all the angles are of exactly the same size, containing exactly the same number of degrees. The crystal is perfect. If you are not versed in mineralogy, nor in chemistry, you wonder what it is composed of. If you have a friend whom you know to have studied the natural sciences, you take your crystal home, and subsequently you interrogate your friend about your find. After trying to scratch it with his pocket knife, and noting its faces and angles, he tells you that

* There is a possibility that some readers will misunderstand Dr. Allen, and identify the form of the intelligence occurring in the mineral kingdom with that occurring in living things. The intelligent action of the Spirit of God undoubtedly stands behind every phenomenon in the universe, yet there is an essential difference between the organized intelligence capable of volition, and the non-living material, which, under the influence of universal intelligence, is made to assume forms of symmetry. The living thing grows from within; the thing not alive grows by additions from the outside.—*Editors.*

it is crystalized silicon, or a quartz crystal. He speaks with such positiveness that you are satisfied that your friend knows what he is talking about. You then want to know how it came to have that beautiful form. And he tells you that it did not always have that form, that at some past period it was amorphous, that is, that it had no organized form, but that it was in a liquid state, so that the molecules of which it is composed could move freely among themselves, the frictional resistance not being too great to impede their natural propensity, they arranged themselves in the order in which you now see them; that on becoming colder with time, the friction was too great for further movement, and they have remained in the delightful shape into which they once marshaled themselves.

"But," you say, "how could the molecules move themselves? I have always heard it said that the earth and all that compose it are dead, having neither life nor intelligence. How then could the molecules, as you call them, move themselves?"

He will then, most likely, tell you that there was a time when it was generally believed that God worked all the wonders in the earth at the time of the creation. And later on, it was supposed that the angels performed miracles of this kind, and that even now there are many who attribute to the fairies the many wonders revealed by mother earth.

Have you ever examined a light flake of snow with a magnifying glass, and noticed the beautiful crystals contained therein? Snow crystals are composed of water. They are all six-sided, and they present many beautiful figures. A piece of charcoal, graphite, and the diamond, are all composed of the same substance, carbon; but carbon acts differently under different conditions. Scientists call condition the environment. A great deal depends upon the environment. You take a little sugar or a little salt and pulverize it, leave it in a dry place and atmosphere; and, at the expiration of a month, you examine it under a magnifying glass, and you will find that it has undergone no perceptible change. But you dissolve your sugar or alum, as the case may be, and leave it in a place where the water can evaporate, and, after it has been evaporated to dryness, you again examine it with your magnifying glass, and you will find that beautiful crystals have formed. All matter has

a certain power of motion. In the dry state, the molecules of sugar cannot overcome the friction of the neighboring particles, which prevents it from moving so as to assume the crystalized form.

Now, when you look at a crystal, you see an intelligent form or design. You then ask yourself, "Can there be an intelligent result independent of an intelligent cause?" Now, if with the scientist you discard the miraculous, you have to conclude that the intelligence must of necessity reside in the molecules themselves. Geologists understand that there is no such thing as inert matter, but that all atoms possess a certain power of motion and a certain sphere of action.

Intelligence in the vegetable kingdom:

If you have the time and the patience to carefully note the leaf of a tree, you will find that it performs the functions attributed to the stomach and lungs of an animal. It digests the food of the plant or tree; it also absorbs the atmosphere just as do our lungs, with this difference: The lungs of the animal appropriate the oxygen of the atmosphere, and exhale the carbonic acid which is brought to the lungs in the venous blood, while the leaf of the plant (when green and in sunlight) absorbs the common atmosphere and appropriates the carbon dioxide for the upbuilding of its tissues.

Perhaps it would not be amiss to give a very brief epitome of vegetable physiology: The rootlets absorb the water from the soil. Soil-water is impregnated with the salts contained in the neighborhood of the rootlets, so that not only water, but the necessary salts for the nourishment of the tree or vegetable, are absorbed by the rootlets, and by them, to some extent, pumped through the trunk of the tree to the leaves. The leaves are provided with breathing tubes, by which they take in the oxygen and carbon dioxide (with some nitrogen) which is dissolved in the water, and by the aid of the sun's rays, they manufacture living protoplasm. The excess of water is evaporated, by the leaves generating capillary attraction, thereby greatly assisting the process of the circulation of the sap, and the digested food, protoplasm, is distributed to wherever it is needed.

When the sunlight strikes the leaves, they do not consume all of the oxygen absorbed, and, therefore, they exhale much oxygen

into the surrounding air. But in the night-time, they exhale carbon dioxide, the same as animals.

Perhaps it is time that we should define what we mean by "Intelligence." One of the definitions given by Webster is: "The act of knowing." I have met some pretty well-posted men who say that intelligence is spirit. With many people spirit and soul are synonymous. I call to mind the saying of a German philosopher who puts forth this saying: "The soul is asleep in vegetation; dreaming in the brute creation; and is awake in man." It would seem that the three words—intelligence, spirit and soul, were understood to be synonymous with him.* I do not propose to either defend or attack this philosopher's statement. The first definition of Webster will answer my purpose very well. Why do the roots of the tree always travel in the direction of water? No-matter in what direction the moisture may be—east, west, north or south, or perpendicular, that is the direction in which the roots travel. It is because they know how to act. That is intelligence. Some one will say, "It is their nature to feel after the water." True enough! But, seriously, don't you think that there must, of necessity, be a something at the back of and beyond nature?

The leaves supply the whole tree with oxygen. They manufacture all that is essential for the tree's well-being. They make living protoplasm, which no living man can do. They know how to act. That is intelligence. I do not say that the vegetable world possesses conscious intelligence, but intelligence is there, all the same. You pick up a leaf that has lain in a damp place for a long time. All the flesh (mesophyl) has fallen from it. You have a wondrously formed skeleton leaf. Every rib and vein and veinlet is so beautifully and intelligently arranged! Can you for a moment imagine that this artistic design was by accident, or even self-designed? You may say nature did it. God walks through nature. Nature's laws are God's laws, and nature is his workshop or laboratory.

*The identification of intelligence with the soul and the spirit is, perhaps, questionable. Intelligence is a quality, a form of energy. Spirit is a form of matter. Intelligence is not spirit, but a quality of spirit.—*Editors.*

DID THE CANAANITES REJECT THE GOSPEL?

BY M. W. MANSFIELD, TEASDALE, UTAH.

But little history has come down to the present age, of nations immediately connected with the seed of Abraham, antedating 1500 B. C. Israel was led out of Egypt at about that time, and forty years later overran Palestine, and took possession of most of that country, destroying most of the inhabitants, under the command of Jehovah. Many people have doubted that the Canaanites were destroyed by literal command of God, holding that Deity had no immediate part in the conquest of that land. The reign of law is supreme, and nations go down under transgression, just as surely as individuals do. Abraham was told that the iniquity of the Amorite was not full in his day, but would be later, and that his seed should inherit that land. Melchizedek, the great high priest, lived in that land in the days of Abraham, and did a mighty work in his day.* The people were, no doubt, assisted by him and others, by which much repentance was brought about among them. I do not think any people have been or will be destroyed fully and completely, until they have been presented with the gospel and rejected it.

The question may be asked, "Did these Canaanites have the word of God given to them?" The presence of Melchizedek there, and his life labors, answer, "Yes." Alma says: "But Melchizedek * * the high priest * * did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days. * * Now, there were many be-

* Book of Mormon, p. 74.

fore him, and also there were many afterwards, but none were greater.*” He was not of Ham’s seed, but of Shem’s, because he was entitled to, and did hold, the priesthood, from whom Abraham received it.

The Lord says: “Which Abraham received the priesthood from Melchizedek, who received it through ‘the lineage of his fathers, even till Noah.” That his preaching extended to more than his own people, it would be easy to believe. Those spoken of as being after him, in all probability presented the gospel to that people also. A long time passed, after the days of Abraham and Melchizedek, before those nations were fully ripe for destruction and the Israelites were led into the land of Palestine.

Nephi said: “But, behold, this people [the Canaanites] had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction; and he did bless it unto our fathers, unto their obtaining power over it.”† Here is undisputable evidence that the word of God was taught them, and that they rejected it wholly, and were ripened for destruction. God is not a respecter of persons, nor of nations, but the righteous are favored of him.

Moses went to Jethro, the Priest of Midian, to get the priesthood which had come down to him from the days of Esaias who had lived contemporary with Abraham. Did he not also preach to the people? Whether or not Balaam, the prophet, who could not curse Israel, but bless them, was a true prophet, and held some of the priesthood, may be a question we cannot decide fully to the satisfaction of the skeptical, from the written word; but this, at least, points to the fact that they had been blessed with prophets, and understood what their office was, in some respects. Nephi’s statement reveals a condition of rejection of the gospel which was preached unto Abraham, as Paul says, and also to them, after their rejection of God’s word, even every word or part of the gospel, and they were ripened in iniquity; then his chosen people were led in

* Book of Mormon, Alma 13: 18, 19. Doc. and Cov., 84.

† Book of Mormon, I Nephi 17: 35.

by his power, and overran the land, destroying the wicked and rebellious from its face.

The Lord drowned the world of mankind in the flood of Noah's time, and burned Sodom and Gomorrah, because of wickedness, and accomplished the destruction of the Canaanites by war, for the same reason. They were too corrupt to live upon and defile the face of the promised land. History repeats itself; the same causes produce the same effects. Whether the destruction of the wicked comes in one manner or another, the justice of their destruction is not changed. "Behold the Lord hath created the earth that it shall be inhabited; and he hath created his children that they should possess it. And he raiseth up a righteous nation, and destroyeth the nations of the wicked" (I Nephi, 17: 36, 37).

RESPONSE TO JOAQUIN MILLER'S "ROUNDELAY OF SALT LAKE CITY."

(For the Improvement Era.)

Sing loud, brave Bard! Your roundelay
Like sweetest music falls on well-tuned ears;
Like balm on wounded hearts; and grateful tears
Bedew glad eyes; and lips that always pray,
Thank God anew, for chivalry today.

And thank you for your chant, which tells
The truth that Utah's motherhood is pure;
While canting politicians, to secure
Self interests, seek to blacken homes where dwells,
Untainted, heav'n-taught virtue which excels.

Utah's free children, bright and strong,
Your true notes will repeat in time to come,
When tongues of false accusers shall be dumb.
Dear, welcome babes! Well chosen is the song—
Sing on, brave, gallant Bard, sing loud and long!

—L. L. GREENE RICHARDS.

AN INVITATION TO INVESTIGATE.

BY NELS F. GREEN.

All truth-loving people require that there shall be clearness, plainness, and logic, in any principle, before they accept it. Sensible people demand that a matter must be so clearly defined, that one can see its logic, before they will assist in its promotion. Rational people will not accept a presented claim without investigating its correctness. So, all truth-seeking people require that religious principles shall be logical, and in harmony with reason, before they accept them as truths. Such are the doctrines of the Church of Jesus Christ of Latter-day Saints. The principles therein taught are plain, logical, reasonable, and, therefore, convincing. Dear reader, if you are not a member of the Church of Jesus Christ of Latter-day Saints, I invite you to investigate its doctrines. We fearlessly and boldly claim that they are true. They are in harmony with all known scientific truths; in short, in harmony with all truths known to mankind. They are logical and reasonable in every respect. Why? Because God, in his mercy, has revealed the true principles of life and salvation unto men. These stand to reason, and are in harmony with each other. By personal revelation to his servant Joseph Smith, Christ has revealed his true Gospel. Holy angels have been sent to the Prophet and to others to instruct them in regard to the principles of the gospel.

The holy priesthood is restored to earth, and through it the gifts and blessings of the gospel to mankind,—to all who believe and obey its requirements. The Holy Ghost is again conferred upon man, to inspire, enlighten and comfort, as at first. The gospel as taught by the Latter-day Saints courts the most thorough investi-

gation, since it is the perfect gospel of Christ, dictated by revelation. It is the only plan of salvation, an open book. All are invited to investigate its doctrines, and to judge for themselves whether these are true or false. This power to judge for oneself is a most glorious privilege from our Heavenly Father. It is the birthright of the children of men, which we may exercise according to our sense of right and wrong. If we judge right, we shall have an opportunity to advance towards a more perfect state of existence—providing we live according to our judgment. If, by not investigating thoroughly enough to reach a true conclusion, we become poor judges, we are thus barred from advancement and development towards perfection and a celestial state of existence. Our power to judge is a glorious attribute of our mental sense; but our Heavenly Father will hold us responsible for our exercise of this power.

Let us then investigate the principles of the gospel, and partake of the Bread of Life, so that we may gain *Eternal Life*.

THE TWO CANAANS.

(*For the Improvement Era.*)

E'en as the sacred Syrian streams
 Their fulness inland pour,
 Nor mingle with the wave that gleams
 Round earth's polluted shore;
 So flow the mountain streams that we
 Hold sacred to our God—
 To Salt Lake—even to a sea
 Like that our Savior trod.

O, doubters of the truth divine,
 Believe our martyred Seer,
 And seek not for a greater sign,
 Than God hath given here:

Behold how Nature puts to shame
Your unbelief, and fills
Her vales with voices that proclaim,
 " 'Tis Zion in the hills."

Here carved Creation in the past,
 To show truth-seeking eyes
Where, in the mountain tops, at last,
 God's temples should arise;
And now, 'neath rugged range and peak,
 The Sons of Zion build,
And desert places, blooming, speak
 Of prophecy fulfilled.

We know that Jesus shall appear
 Above our Jordan's tide,
And our Gennesaret shall hear,
 His "Peace, be still," world-wide.
While lovelier far than lake and sky,
 'Neath morning's dawning ray,
The Lord of life shall vivify
 His "Sons of God" for aye.

O, blessed symbols, read aright,
 Of truth once seven-fold sealed,
But in this latter-day of light,
 Through chosen seers revealed;
We read your sacred runes, and know,
 Our portion and reward,
No powers of darkness can o'erthrow,
 For Zion waits her Lord.

—HENRY E. HORNE.

Old Castle, Leadville, New South
 Wales, Australia,

PUBLIC WORKERS.

JOSEPH CORDON KINGSBURY.

Joseph Cordon Kingsbury, one of the early and well-known builders of Utah, and pioneers who entered Salt Lake valley in 1847, was born in Enfield, Hartford county, Connecticut, being a descendant of one of the two Kingsbury brothers who came from England with John Winthrop, in 1630, to Salem, and from Governor Bradford, of Plymouth colony. His great-grandfather, Joseph Kingsbury, was a member of the Connecticut assembly, in the revolutionary period; and his grandfather, Lemuel Kingsbury, was an officer in the fifth regiment of Connecticut light horse artillery at the time the British army, under Lord Howe, occupied New York.

When about four years old, his father moved to Painesville, Ohio, and engaged in merchandising and building, being also judge of the county court for several years. Joseph's mother dying when he was but two years old, he did not know what it was to have the tender and loving care of a mother; and yet his father did what he could to make his family comfortable. Joseph was compelled to live out, here and there, and had an opportunity to go to school only one winter before getting married.

When seventeen years of age he was employed by the Geauga Iron Co., where he received iron ore and coal, and receipted for them. Remaining here about one year, he left for Ashtabula to take a position as clerk in a Mr. Reed's store, where he labored for one year, when he returned to Painesville. While in this place, his father was stricken down with typhoid fever, and died September, 1831.

After the death of his father, he went to Willobee, living with his brother-in-law, Platt Card, for a short time, and then

found his way to Kirtland, obtaining employment in Mr. Knight's store, and soon thereafter in the store of Newel K. Whitney.

In January, 1832, while in the employment of Mr. Whitney, he became familiar with the doctrines of the Latter-day Saints, and embraced the gospel on the 15th of January, 1832. On the 15th of July, the year following, he was ordained an Elder by Joseph Smith, Jr., and was one of the twenty-four elders that assisted in laying the corner stone of the Kirtland temple, on the 23rd day of July, 1833. On the 13th of November, of the same year, he was ordained a High Priest, and also a High Councilor. In 1837, he filled his first mission, laboring in Connecticut for about a year. His second mission was performed in 1843, his labors being in the New England States, and lasting for about a year.

Joseph C. Kingsbury passed through many troubles, and experienced great privation together with his family, for they shared the tribulations of the Latter-day Saints in all their drivings 'from pillar to post.

On July 13, 1851, he was ordained Bishop of the Second ward, Salt Lake City, holding the position until his removal to Ogden. With Thomas Moore, and three other men, in 1852-53, he made considerable means in ferrying emigrants across the Green river.

For thirty years he was employed in the General Tithing store, twenty-four years as superintendent. He was always industrious, simple in his mode of living, temperate in habits, an early riser, and continued his labors up to within four or five days of his death. Among his noble qualities may be mentioned these, that he was prayerful, honest, and in every respect a gentleman; a kind father and husband; nothing prevented him from doing what he considered his duty, and in every respect he was trustworthy to the duties assigned him.

He died October 15, 1898, in his 87th year, a Patriarch in the Salt Lake Stake, an old and faithful veteran of the Church.

TALKS TO YOUNG MEN.

VIII.—SYSTEM, AND USE OF SPARE MOMENTS.

There is not an hour of youth but is trembling with destinies—not a moment of which, once past, the appointed work can ever be done again, or the neglected blow struck on the cold iron.—Ruskin.

Did you ever think of that? You, young man, in the busy city, or out there on the ranch; in the quiet village, on the farm, at the homestead, did you ever think that such thoughts apply to you? You appear to think that you have too much time; or rather, that when you are engaged in work, the time is too long. That is because you are not interested in your work. But when your allotted task is over, the hours seem short; they pass quickly, so quickly that you have no time for much of anything but to stand around. When you have time after the day's labor, you gather at the gate with your companions, and you stand around, "talking about nothing much." There are only a few moments, half an hour at most, when you must do your chores, or run an errand, so you while the time away, and thus thirty precious minutes, "trembling with destinies," are lost! It occurs in your life every day, sometimes two or three times a day. You are losing time; some iron is growing cold that you might be hitting.

"Oh! but one must have some time for fun and rest," you say. "But you are not having fun and rest to any purpose. There should be an aim in pleasure and rest, as much as in work," say I. I don't advocate dividing your day into stiff, statistical parts, and doing things at set times, as they do in class exercises in school. I hate too much form, but I like system, aim, purpose, economy.

You love gardening, but have no time. Look at your father's

house. How beautiful that front yard could be made! What a fine resting place could be created in the back yard, by planting trees, leveling the ground, sowing some grass! In time, oh, so short, there would be shade, flowers, a hammock-place where mother could rest, and where the little brothers and sisters could play, so that there would be no need to run away to the neighbors. But you have no time—only a few minutes, two or three times a day! Then there's getting the tools, the clearing of rubbish, going after seed! It all takes much time; so you just "stand round"—and behold your father's house, how bare and comfortless! Why don't you have system, and fix things so that you can put in ten minutes' work without spending thirty minutes or an hour getting ready every time you wish to work?

You have reading, but there's never a book that you can get at without spending more time hunting it than you have to read. Why don't you have system, so that you can find a book in a moment, and begin and end promptly?

You love to jump, pitch quoits, box, pole-vault; but you have only a few minutes with your companions who have sauntered over to see you, and it would take too long to get the poles or the gloves, or the horseshoes, and so you all just "stand round." Why don't you have system, so that you can go at your fun, and enjoy it, if only for ten minutes?

You love to study, but you have no time for anything much, and so you go to the library, and pick up a book, and read at random, and another, and read the title; and another, and read a disjointed part, receiving little sense or benefit, when read in that way. Why don't you have system, select a subject, read to a purpose; know where to begin, remember where you end, hold in mind your aim in reading, and so learn, and accumulate knowledge to a purpose? In this way you can utilize one minute or five, to some useful end.

No time? Why, the trouble with you, my boy, is that you have plenty of time, but you don't know its value nor how to use it. Then why not set about learning this lesson? Spare moments are very precious, and their proper use will perform miracles? But these broken fragments of time must be linked in system to form a chain of value, and this chain must be used to a purpose.

And the plea that this or that man has no time for culture will vanish as soon as we desire culture so much that we begin to examine seriously into our present use of time.—Matthew Arnold.

Lycurgus, the Spartan legislator, is said to have taught the Spartans the great virtue of having no part of life vacant and unimproved; "but even with their necessary actions," says Plutarch, "he interwove the praise of virtue and the contempt of vice; and he so filled the city with live examples that it was next to impossible for persons who had these from infancy before their eyes not to be drawn and formed to honor."

Lost wealth may be regained, by industry and economy; knowledge, by study; health, by temperance and care; but lost time is forever vanished.

"Only five or ten minutes till breakfast. No time for anything now?" Have you not often heard that? But if you have a system and a book, lo! what treasures of information may be gleaned in these spare moments. Just consider the time lost in frivolous nothings; the hours thrown away by young men in mere restlessness, and purposeless "standing around!"

"Where have you been since meeting adjourned at 8? It is 9:30 now." "Oh, just standing around with the boys," sauntering, killing time, flipping rocks; hanging around the country post office or co-op. store; or, if you live in the city, "going down town."

Joseph Smith became learned in the odd moments which he snatched for study from the days of turbulence, anxiety, care and labor incident to the establishment of the Church, in his less than forty years of life.

To the improvement gained from his spare moments as a surgeon, Galileo gave to the world some of its greatest discoveries.

While a workman on a farm, Burns wrote some of his most beautiful poems.

In his spare time, Hugh Miller, while working as a stone mason, found time to read scientific books, and so prepare himself to write the glorious lessons learned from the blocks of stone he handled.

The best thoughts that have been given to you in the pages

of the IMPROVEMENT ERA have been contributed by men and women who have used their spare moments to this useful end. It has been said that in Dante's time, nearly every literary man in Italy was a hard-working merchant, physician, statesman, judge, or soldier. It can truthfully be stated that every writer in the Church, from Pratt to Penrose, Roberts, Whitney, Talmage and Widtsoe, has been a hard worker as a farmer, mechanic, missionary, school teacher, editor, scientist, merchant, or professor of education; and that his best labors in literature emanated from his improvement of spare moments.

George Stephenson learned arithmetic during the nightshifts when he was an engineer.

Hiram Powers, the great artist, as a boy used even his whittling time to a purpose, by carving his wood into something—a paper knife, a box, a lid—while the other boys simply whittled theirs away to no useful end.

Some five or six years ago, an officer at Fort Douglas, finding spare time on his hands, started gathering butterflies and beetles. Then he corresponded with other collectors in surrounding states, and in a short period had a wonderful natural collection from several western states, which he sold for \$10,000. His fellow officers just "stood around" the while.

Luke Crawshaw, a grocery clerk in Z. C. M. I., in Ogden, occupied his spare moments for years in moulding. He succeeded so well that he bids fair to become famous in this line of art work.

Lincoln studied law during his spare hours while surveying, and learned the common branches while tending a store.

It was while surveying, with the pioneer civil engineer, Jesse W. Fox, that Matthias F. Cowley studied Bible passages and acquired the habit of Bible study which has made him the most ready user of scripture among the present apostles.

Marden states that Charles C. Frost, a celebrated shoemaker of Vermont, resolved to devote an hour a day to mathematics, and he became one of the most noted mathematicians in the United States.

John Hunter, whose specimens, twenty-four thousand in number, in comparative anatomy it took Prof. Owen ten years to arrange and classify, began his studies while working as a carpenter.

Waste of time means waste of energy, waste of vitality, waste of character in dissipation. It means bad companions, bad habits. It means the waste of opportunities which will never come back.—Marden.

Every young man would do well to have some absorbing pursuit—a hobby, if you please—to occupy his spare moments, to which he can turn with delight when he has a little leisure. It may be either in line with his work or otherwise, but his heart must be in it. If he shall choose wisely his study, research or occupation, use system, and have an aim and purpose in it all, he will thereby broaden and even transform his character.

Work is just the needed thing for every young man. Keep busy. Don't loiter nor be idle. Have something useful to do, and you will be safe from temptation to evil. This applies especially to leisure hours. What are you about during lunch hour? Where do you go after supper? After your regular work for the day is done? What do you do on Sundays and holidays? How do you occupy your spare moments? The answer to these questions reveals the character of a young man; and what he does in his spare moments goes far towards forming his character. The vast importance of odd moments is therefore clearly seen.

A writer has well said that "each evening is a crisis in the career of a young man. The great majority of youths who go to the bad are ruined after supper. Most of those who climb upward to honor and fame devote their evenings to study or work, or the society of the wise and good."

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

Will Other Nations be Involved in the War?

It hardly seems reasonable that any one of the Great Powers would declare war on its neighbor by offering its assistance either to Russia or Japan at this time. If France should conclude that it is her duty to come the aid of Russia, her ally, it would virtually amount to a declaration of war against Great Britain whose treaty stipulations would compel her, in honor, to side with Japan. From every human aspect of the case, such a course by France would be a suicidal one. France would have to depend wholly upon her navy whose strength does not equal that of Great Britain, and which must in the nature of things be swept out of existence. England has done apparently everything to put herself in good *rapprochement* with France. King Edward's visit to France, some time ago, and the visit of President Loubet, later, to London were both in the interest of a better understanding between the two countries.

There can be no doubt that the more conservative statesmen of both nations are doing all they can to remain aloof from all complications in the present struggle. They may offer their good services in adjusting terms of peace, and they may insist upon certain terms with some show of aggression, but interference, at this stage, would arouse both nations to the most intense war-like sentiments.

But it must be admitted that notwithstanding the probable consequences to France of an effort on her part to come to Russia's assistance at this time, there is a strong sentiment in Paris

in favor of such a course. Some few years ago, when a French officer raised his country's flag in Fashoda, a part of northern Africa claimed by Great Britain, the latter was thrown into war-like demonstrations instantly, and demanded that the French flag be pulled down; and the demand under the threat was acceded to by France, much to her humiliation and chagrin. There was a momentary flash of a military explosion, and all was over.

It is claimed that during the Fashoda episode, Russia proffered her aid to France, in case the latter decided to resist the British demand. In gratitude for such prompt and generous promises of aid by Russia, a very large number of Parisians are clamoring for a return of similar assurances to Russia. The present government has been able to resist all such appeals, and retain its majority in parliament; but parliamentary governments are often easily and quickly overthrown in France. The Parisians apparently know how to stampede parliament, when occasions of intense excitement arise; and they have nearly involved France in war with Germany more than once since 1871, by their clamor.

If the Russians should suffer some overwhelming defeat on land, it is not at all unlikely that the Parisians would raise the cry, "On to Tokyo." What the general result would be, no one could easily foretell. Germany might be compelled to follow France in the event of England's co-operation with Japan. Germany would not take sides so much on France's account as she would to pursue her policy of friendship for Russia, and because of a long-standing ill-will to Great Britain. The United States would in such a general conflict hardly maintain a neutral position, not because the United States has any particular friend among the Great Powers to reward, or any foe among them to punish, but because the result of such a war might leave the United States outside of all treaty considerations, and outside of commercial advantages which this country is eager to enjoy, in case of a neutral position on the part of this country.

The war as it exists today promises to be the most sanguinary since the Civil War, and the Franco-Prussian War of 1870-71; and if more than two nations become involved, it will certainly grow into proportions beyond any the world has ever witnessed. France has in her keeping, therefore, the restriction of the war to

the nations now in arms; but the French are impetuous and the Parisians may, in a moment of intense excitement, carry the government off its feet, and precipitate a world-wide struggle.

Thus far it may be fairly supposed that France has maintained the most perfect neutrality. Soon after the Russian fleet in Chinese waters met such a catastrophe, Admiral Wirenius started with his squadron of war ships from the Baltic for the orient, in aid of the fleet there, but he returned after reaching the Red Sea, as he was unable to secure coal for the voyage, without the permission of France to use the latter's coaling stations. The cynic may declare, as he has done, that Wirenius evidently considered his fleet safer in the Baltic than in the neighborhood of the Japanese. It was given out that France declined the use by Russia of the former's coaling stations. Such an announcement had the effect of creating strong pro-Russian sentiment in Paris. In a general way, it may be expected that the Parisians will do what they can to pay Russia back, at least in friendly sentiment; and the present protests in favor of Russia may in large part be nothing more than sentiment.

Many writers are taking the pro-Russian French seriously, and the next step is for the latter to regard themselves in the light that others view them. In times of war, when national excitement is likely to run high, it is often easy to convert the possible into the probable, so no one would be bold enough to predict that the war now raging is unlikely to involve other nations.

Lake Baikal.

One of the great tasks Russia has found in the winter transportation of her troops to the seat of war is the crossing of Lake Baikal. This lake is receiving world-wide attention, and is the object of careful study, not only as a problem of the war, but as a peculiar phenomenon and a geographical question. When the road had been constructed more than two-thirds its length along southern Siberia, it came to the shores of the lake, a lake elevated more than fifteen hundred feet above sea level, and having in the deepest places a depth of over thirty-one hundred feet. It is about three hundred and fifty miles in length, and forty miles wide at the place where the boats cross to connect with the east-

ern division. From November to April, it is practically icebound. During the summer time, the trains are run onto boats, and quickly carried over. During a part of the frozen period, an icebreaker is run, but the icebreaker operates successfully only when the ice is not more than four feet thick. It is estimated that this year the ice reached a depth of nine feet. In order to overcome long delays at the west side of the lake, a temporary road bed was laid over the ice. This ice railroad, however, was for the transportation of provisions, and not for the soldiers, who were taken over in sleighs.

By a peculiar disturbance of the waters below, the ice is often broken so that crevices form three to six feet apart. When these crevices open, there is a loud detonation resembling the peal of thunder; and frequently the crevices close as suddenly as they open, piling up great windrows of ice that are impossible to cross. When the crevices remain open, the water is so greatly disturbed, by the violent action of the lake, that it often takes two weeks for them to freeze over. This cracking of the ice goes endlessly on throughout the winter, and is one of the great obstacles to transportation across the lake.

The present crisis has made the intention of Russia to construct a road around the lake, conclusive. Along the sides of the lake where the road would have to be built, abrupt mountain sides come close up to the water; and these mountains are from three to six thousand feet high, so that much tunneling will have to be done. The distance covered by a road around the lake would be nearly a hundred miles, and the estimated time necessary to construct it is four years. It is hardly likely that Russia can complete such an undertaking this summer, though assertions to that effect are often credited to her through the press news. Italians have been employed on the work, owing to their experience in the construction of railway tunnels through the Alps between Italy and Switzerland.

Some idea of the difficulty of transportation over Baikal may be had when it is known that the huge ice breaker alone cost \$4,500,000. It is the second largest in the world. It was modeled after those used in the straits of Mackinac, in Michigan. There is a smaller ice breaker used on the lake; and all told, transportation

facilities over Baikal have cost the government upwards of \$6,000,000. The creative genius of this great road is Prince Michael Khilkoff, whose life, before he was made Minister of Public Works, reads like a romance.

Crossing Lake Baikal is one of the severe hardships to which Russian soldiers have been subjected, and, it is said that several hundreds have died from the effects of extreme cold. However, the Russians deny that their soldiers have suffered at all. The denial covers too much, as the intense cold of Siberia, in itself, is enough to create convictions in the minds of the public that Russian soldiers must have suffered very greatly. The ice-breaker opened the lake to traffic, on May 6.

The Petropavlovsk.

On the 12th of April the world was startled by the announcement that the great battleship *Petropavlovsk*, and nearly all those on board had been destroyed by the explosion of a mine near the entrance of the harbor of Port Arthur. A conflict at once arose as to who was responsible for the catastrophe. The reports published by both the Russians and the Japanese were greatly at variance. The account given by Admiral Togo was that on the evening of the 12th, under cover of darkness, some naval officers and sailors proceeded close up to the entrance to Port Arthur, and laid mines, against one of which the great battleship struck, and by which it was destroyed with nearly all on board. If the Japanese account proved true, it would only go to show that Russia had been caught in a trap, and so the Russians promptly denied that a Japanese bomb was responsible for the great catastrophe.

St. Petersburg gave out the explanation that it had probably been accomplished by some Japanese submarine boat which in the conflict was itself struck and destroyed. Such an explanation was far-fetched, and was not generally credited. The Russians could hardly admit that the ship had run into one of its own mines. Such culpable negligence would be unpardonable, as Russia had already lost one battleship by the explosion of one of its own mines. The world generally accepted Admiral Togo's account, not only because of the untenable Russian theory, but because the Japanese reports have generally been found to be the more accurate. The *Petropavlovsk* cost, exclusive of her guns, some \$5,000,000.

The loss, however, of the ship, was not such a striking blow to Russia as the death of Makaroff, Russia's greatest admiral. After the early disaster to the Russian fleet, Makaroff was sent to the front, and all sorts of hopeful predictions were made of what he would do. He changed the policy of hovering about under the guns of the fortress, and every now and then sallied out to cut off, if he could, some of the Japanese vessels from the main fleet. This boldness and daring of Makaroff greatly appealed to Russian admiration. He was, perhaps, the greatest naval hero Russia ever honored, and great things were expected of him. He had invented and constructed a great ice-breaking steamer, and was the inventor of a number of labor-saving devices in the Russian navy. Undoubtedly Makaroff was an able leader and a deviceful man, and appealed strongly to the Russian pride.

His daring attacks upon detached portions of the Japanese fleet proved his own undoing. He sallied out, and in the harbor taught the Japanese the roadway of the battleship, and they secretly laid the mines that within less than five minutes turned the great ship upside down and sank her.

Besides the great Makaroff, there was also on board the *Petrovsk* the famous Russian artist, Vassili Verestchagin, age 61, who had been a realistic painter of many great battle scenes of historic note. He was celebrated as a war artist, and visited the scenes of the battles in the Boer war, the Boxer campaign in China, and of Santiago. While looking upon the ruined vessels, he is said to have declared that he must witness one such battle before he went to the great beyond. He had his desire in some measure gratified, for the artist and the wargod went down together. After the destruction of *Petrovsk* and another vessel of less importance, the Japanese began the bombardment of the town of Port Arthur, but so far as known without destructive effect.

As John Chinaman Sees It.

John has been looking on, and has shown some interest in the war going on between Russia and Japan. John is not everlastingly dull; and if his English is not always grammatical, there is nevertheless some rhetoric in it. Japan's rapid descent upon Russia, and the consequent landslide that upset the Russian fleet, startled

John and set his imagination to play in the following metaphorical English: "Allee, samee, blogan slide—Zip! Go like——! walkee milee," which being translated into plain English means that the Japanese are tobogganing just now, and that before Japan has another slide she will have to do some tall climbing. John evidently thinks the land engagements will be uphill work.

The English in Tibet.

In 1890, the British government entered into certain negotiations with the Chinese Empire respecting its province of Tibet, in the extreme west of China. By this treaty of Gnatong, as it is commonly called, commerce in Tibet was to be opened to the English. The Tibetans are among the most seclusive people in the world, and therefore did not care to have any dealings whatever with outside nations, and especially with Great Britain. Every attempt, therefore, on the part of the colonial government in India to reach the Tibetans proved fruitless. Year after year went on with no prospect of reaching any understanding with the Tibetans. In the earlier years of the treaty of 1890, the English did not press the matter, as it was well known that the commerce of the province of Tibet is of no very great importance.

Tibet is the highest plateau of the world on which there is any considerable population, but the plateau is quite barren in most places, and is not capable of maintaining a dense population. It is, perhaps, twice the size of Manchuria, with not more than six or seven million people, and these have a bare existence. The country, therefore, is not inviting.

When, however, the Russians began the construction of the Trans-Siberian railway, and reached a point immediately north of Tibet, the English foresaw the probable construction of a spur line in the direction of Lhasa, the chief city of the Tibetans and the residence of the Grand Lama, the spiritual head of the Buddhists. The question of British dominance became then a part of the old question of British and Russian jealousy over Asiatic spheres of influence. It was reported that Russia had sent a Lama to Lhasa, and was intriguing for supremacy there. England then renewed an effort much more determined to open negotiations with Tibet, and finally, after numerous excuses and delays on the part of the

Tibetans, determined to send a "mission" to the country to treat with the Grand Lama. It was an armed "mission," however, and Colonel Younghusband was put in command of it. The press generally criticised Great Britain for sending the mission just at a time when Russia was involved in war with Japan.

The expedition had reached the country, and had advanced in it as far as Guru, when fifteen hundred Tibetan soldiers undertook to prevent further advance. They erected a wall across the road, and with their match-locks and swords menaced the British. It is said that every effort was made to dissuade them from hostilities, and finally to disarm the Tibetans; the latter, however, undertook to charge Younghusband's men who mowed the Tibetans down like grass. Fully one-half of this crude opposing force was killed. The expedition is now not likely to end before it reaches the sacred city of Lhasa. It will probably result in the English establishing a mission in Lhasa, and leaving there an adviser to the government of Tibet. The Tibetans will then be advised as to what they should do in all important matters, and they will learn that the advice in the end must be obeyed.

We have learned little about Tibet, which has kept aloof from the world at large. Travelers who have approached too near the sacred city have been met and escorted away from it. The chief knowledge of the peculiar practices of the people has come to us through the Buddhist Lamas who have gone on pilgrimages. Lhasa is the depository of Buddhist lore, and is supposed to contain the secret mysteries of that religion. The Grand Lama is said to remember the previous lives he has gone through, in his various and numerous incarnations in the flesh. Lamas are also said to die, as a rule, very young, as they are really subject to a power behind the throne.

One of the policies, it is said, of the people of the country is to limit as far as possible any increase in the population, owing to the great poverty of the masses and the limited resources of the country. One son out of every family is, therefore, required to enter the monastery. They also practice polyandry, the marriage of one woman to several men; that is, when a brother takes a wife, she immediately accepts as her husband each of his brothers. This

practice materially lessens the birth rate, and therefore aids in limiting the population of the country.

It may be that Tibet has more resources than have been ascribed to the country. Its mineral resources have certainly not been exploited, and it may be that agriculture could be fostered under proper economic conditions. Few believe that Great Britain hopes for any particular commercial advantages from her control of the policy of the country. Russia will be kept out, and the head waters of the Yangtse, which are in Tibet, will not be under control of any country whose policy is hostile to Great Britain, which controls the commerce of the lower valleys of the Yangtse, in China.

The expedition may in some measure be the result of the restless Teutonic energy which has characterized the British for centuries. They are venturous, and naturally love to explore the hidden places of the world. While the war goes on, Great Britain will certainly not be troubled by Russia; but, after all, the Russians, by means of their great Trans-Siberian railway, will be in a position to get the lion's share of whatever commerce Tibet may have for the world at large.

Threatened Troubles in Armenia.

The great powers are now experiencing a feeling of anxiety over what Turkey may do in the near future in Armenia. The Armenian question has come to be one of the most delicate affecting the Turkish empire. The Armenians are Christians, and any attack upon them by Moslems is regarded with horror by the Christian world; and yet the Armenians are agitating independence.

The great powers should give the Armenians to understand just what may be expected, in case the latter adopt revolutionary measures. To permit the Armenians to believe that the great powers will come to the former's aid, when a number of the Armenians have been killed by the Turks, is to encourage a revolution and perhaps a vast amount of unnecessary bloodshed. If the Turks are to be permitted to do what Russia, France, or Germany would do, they will of course adopt drastic measures in resisting and punishing the Armenians.

In the Sassoun district the Armenians are committing unquestioned depredations upon the Turkish soldiery. The Armenians go across the line into Russia where they are permitted to provide themselves with food and arms, and then return to commit acts of violence upon the subjects of Turkey on the south side of the border line. The trouble is that when these depredations arouse the Turks to acts of hostility, they go to such extremes as to be really cruel, from the civilized point of view. The Turks have already sent warning and informed the powers that it is only against the agitators that they expect to take action soon. We may therefore have another Armenian question.

The Armenians are not faring so well at this time in Russia. When the Russians, in the war of 1878, annexed the northern part of Armenia, they did everything possible to favor the Armenians, thus transferred to the realms of the Czar, and swell thereby the feelings of discontent among the Armenians who were compelled to remain under Turkish rule. The principles of favor and justice are not fixed quantities in the Russian empire; and now that the new governor of Russian Armenia has seen fit to change the liberal policy of his predecessor, the Armenians there are suffering as a consequence. If the result of a revolution should simply mean the transfer of Armenians from Turkey to Russia, it is very doubtful whether they would have any thing to gain. An independent Armenia is hardly conceivable; and as Russia would be the most likely winner in a successful revolution in Armenia, the more enlightened governments of Europe can hold out little or no encouragement to the misgoverned and unfortunate Armenians.

The Competition of Women.

Women may not at this time be crowding men out of a multitude of occupations, and there may be no cause for alarm among those who see in her an ever-increasing activity; but whether she is dangerous to men or not, in the struggle for a livelihood, there is just now going on a very grave discussion as to the ever-widening field of her employment, and what men have suffered and are now suffering as a consequence of the competition she is waging against them. The latest statistics show an alarmingly great in-

crease of unmarried women; and it is known that they constitute a vast army in a large number of occupations, many of which until recently have been carried on by men. Then again, it is found that men suffer from a constantly increasing number of women competitors who, though married, are unwilling to assume the duties and responsibilities of motherhood. Women who have spent years in an office or have had public employment in schools, or private employment in stores and factories, do not take kindly to the humdrum life of a housewife. They prefer to keep on in their employment and avoid motherhood.

It is surprising what a change has come over the public with respect to the different occupations in which women may engage with propriety and public approval. She may be a lawyer, and some thirty-four states have made it possible for her to practice before the bar of their courts. She may be the principal of a school, without changing the movements of the universe. In the ministry, it is not unladylike for her to speak. Today male stenographers begin to look effeminate, and women book-keepers are quite the fashion.

There is great alarm felt today because wages do not increase with the increase in the expense of living; and this is largely due to the fact that the supply in the labor market is very great, and made so by the industrial army of women. This all gives rise to a growing opposition, wherever it can be created, to the employment of women. There is a growing determination to keep married women out of the school room, and restrict the number of employees where possible.

The argument against the employment of women where they are today crowding men from remunerative places, is of course irrational, but reason offers no consolation for want. As long as men and women pay so much for the luxuries of life, the demand for labor may measurably satisfy both classes; but the danger point will be found in recurring panics, when the demands sink nearer to the level of necessities. Should a crisis come to our country, similar to that of 1893, the increased number of women employees would add very greatly to the gravity of the situation.

Men are already complaining, and newspapers and magazines are earnestly discussing the pressing competition of women. Those

who thought that marriage would afford a panacea for the difficulty, find themselves mistaken, because a large number of married women continue in their former employment, which they are able to do by shirking the duties of motherhood.

Samuel Smiles.

The death, on April 16, of Samuel Smiles, at the age of ninety-one, will recall to many the book, *Self Help*, which made his name famous the world over. *Self Help* has had a wonderful effect upon the lives of many thousands of young people, who have been aroused to action through the inspiration it gave them. *Self Help* is not a philosophical work, and analytical minds find in it many objectionable attempts at generalizations. Whatever future generations may think of the book, it has certainly accomplished a wonderful mission. The book, it is said, has been translated into seventeen languages, but it never had in any other country such a wide circulation as it enjoyed in England and in the United States.

Samuel Smiles was himself a type of the progressive manhood that he loved to picture to his readers. One of eleven children, he was dependent on a widowed mother in meagre circumstances. He became a physician, then a journalist, and afterwards a railway man, and finally an author. His writings touched the heart and head alike, and awakened feelings of admiration for those whose efforts in life had crowned them with success. His books, *Duty*, *Thrift*, and *Character*, never became so popular as *Self Help*. They were not so distinctive in the line of thought followed, and never gained any particular hold on the popular mind. *Self Help* has had its day, and is not likely to have anything like the effect on future generations that it has exercised over the generation that lived with Smiles.

ALL, ALL WILL PASS AWAY.

(*For the Improvement Era.*)

Grief is the proud soul's discontent—
 Its cry disconsolate—
The heart's refusal to assent—
 Its protest against fate.
Yet hungry grief and joy's glad call
 Can live but for a day;
For time, which peaceful broods o'er all,
 Says: "These will pass away."

And hopes and fears, and glowing dreams—
 And hours that promise joy—
And placid moons, skies golden beams,
 And trifles that annoy—
All, all,—the cherished thoughts of years,
 Which fond hearts bid to stay—
Endure no more than childhood's tears—
 They fade and pass away.

Self will not yield. Time seems unkind
 To rob us of our own—
These children of the heart and mind—
 The fairest ever known;
Yet self must yield. Time's gentle hand
 Turns winter into May,
And holds all passions in command—
 And these, too, pass away.

No thing endures that is not right,
 The love that claims its life
Shall pass like shadows in the night,
 And pass through untold strife.
Love, to endure, must yield its will,
 And seek God's will alway—
Then peace the troubled soul may fill,
 And shall not pass away.

—*R. W. Sloan.*

EDITOR'S TABLE.

ON THE RESURRECTION.

The passing of our friends naturally brings to our minds thoughts of the resurrection. One of the recent deaths in which the Church loses one of its valuable members, and his family and friends a good father and faithful man, is that of James Sharp. He was only in the early afternoon of life, so that it is difficult for those who knew him to understand aright the providence which should take him away from a useful career, while yet many who are seemingly entirely unworthy are permitted to remain among us. But the Lord doeth all things right, and we can only wonder, and praise his holy name. In the words of the scripture, however, giving us hope of the resurrection, we derive great comfort. The faithful who mourn in this case, and in all others, are reassured of a time when we shall all meet again; when the body now lying in the grave, and the spirit which is taken to rest in the paradise of God, shall be reunited. Jesus Christ, our Redeemer and Lord, has passed over the way, and has arisen to become the first fruits of the resurrection.

After his crucifixion and burial, Mary, in her sorrow, went to the sepulchre and there saw the stone rolled away. She came to Simon Peter and John, and said:

They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Then the disciples both ran to the place, and looking in saw the linen clothes, but not the body, and they believed the words of Mary; "for as yet they knew not the scriptures, that he must rise from the dead." The disciples went home.

But Mary stood without at the sepulchre weeping: and as she wept,

she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. * * * But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20).

After the walk to Emmaus, Christ tarried with his disciples,

And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found

the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them (Luke 24).

I believe these testimonies. I know that they are true, and that as Christ arose from the dead, so shall all the faithful arise. We shall all see each other again. I know that Jesus is the Christ, that after his death and burial he arose from the dead, and became the first fruits of the resurrection. To all believers, and to the Latter-day Saints especially, there is sweet comfort in this knowledge, and in the thought that through obedience to the ordinances and principles of the gospel, which Christ, our Savior, taught and enjoined upon the people and his disciples, men shall be born again, redeemed from sin, arise from the grave, and like Jesus return into the presence of the Father. Death is not the end. When we, sorrowing, lay away our loved ones in the grave, we have an assurance based upon the life, words and resurrection of Christ, that we shall again meet and shake hands and associate with them in a better life, where sorrow and trouble are ended, and where there is to be no more parting.

This knowledge is one of the greatest incentives that we have to live right in this life, to pass through mortality, doing and feeling and accomplishing good. The spirits of all men, as soon as they depart from this mortal body, whether they are good or evil, we are told in the Book of Mormon, are taken home to that God who gave them life, where there is a separation, a partial judgment, and the spirits of those who are righteous are received into a state of happiness which is called paradise, a state of rest, a state

of peace, where they expand in wisdom, where they have respite from all their troubles, and where care and sorrow do not annoy. The wicked, on the contrary, have no part nor portion in the Spirit of the Lord, and they are cast into outer darkness, being led captive, because of their own iniquity, by the evil one. And in this space between death and the resurrection of the body, the two classes of souls remain, in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works. This is the final judgment.

Where a man has obeyed the principles of the gospel, used his influence for good, injured no soul, loved righteousness, and despised wrong doing, laying down his body to the rest of the righteous in the grave, I feel and know that, in addition to the spirit's promised state of peace and rest in paradise, there will be a glorious reunion of body and spirit, a bright awakening for him in the resurrection, and a future beyond, full of happiness. When this time shall come, none but God knoweth, but we do know that all men shall come forth from the dead. The prophet Alma gave further testimony of this when he said:

The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame (Alma 40: 23).

And again, it is declared by this same prophet, speaking before the coming of Christ:

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal

death; the spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both wicked and righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now behold, I have spoken unto you, concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption (Alma 11:40-45).

Now, I know these statements to be true; I know them to be true by the thrill of the inspiration of God which fills my entire being with this knowledge. To me they are consistent with God's wisdom and with his holy purposes. We have the testimony of Christ; the testimony of the prophets, the whisperings of the Holy Spirit, and with these evidences, I cannot help but believe, and know that there is a resurrection of the dead, a literal, actual resurrection of the body. I cannot believe that a wise and merciful God would create a man like our friend and brother, upright, honorable, honest in all his dealings, and in his life, only to live a few years, then to pass away forever, to be known no more. As Jesus rose from the dead, so will he, and all the innocent and righteous, arise. The elements which compose this temporal body will not perish, will not cease to exist, but in the day of the resurrection these elements will come together again, bone to bone, and flesh to flesh. The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and de-

velop, and the body, after the resurrection will develop to the full stature of man.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect (II Nephi 9:12, 13).

Then when all men shall have passed from this first death into life, and become immortal, they will appear before the judgment seat of God, and those who are righteous shall be righteous still, while those who are filthy shall be filthy still, we are told by the prophet. The righteous who have endured the crosses of the world shall inherit the kingdom of God which was prepared for them from the foundation of the world, and their joy shall be full forever, being delivered from death and hell and endless torment, which is the lot of those who willingly disobey.

For be it remembered, man shall be judged according to his works and desires. If his works are evil, he will be restored to evil, for "as he has desired to do evil all the day long, even so shall he have his reward of evil when the night cometh." But, "if he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness." And thus men stand or fall; they are their own free agents, their own judges, whether they shall chose to do good or whether evil.

This our friend, then, these our friends and our innocents, from whom we are called upon from time to time to part, for a season, having been honest, faithful, desirous of doing good, and being free from the sins of the world, as in the case of children,—shall rise again, and if we are faithful as they have been, and as pure, the time is coming when, raised to immortality, we shall

meet them; they shall be restored to us, and we to them, to inherit endless happiness in the Kingdom of God.

Joseph F. Smith.

AN OPINION VIGOROUSLY EXPRESSED.

It is interesting betimes to hear what others say of the Latter-day Saints. We are accustomed to see and read much that is against them, but perhaps more that is for them never reaches the public prints, for it is unpopular, and if one cannot say anything against the Saints, he seldom gets a hearing. But that does not necessarily imply that there are none who speak favorably; on the contrary, there are many who favor the people and who laud and admire their industry, virtue and Christian life. One among the numerous people of this class recently sent the following letter to President Joseph F. Smith, and there can surely be no advocacy of wrong in printing his sincere and complimentary opinion:

EVERETT, WASHINGTON, March 9, 1904.

*Hon. Joseph F. Smith,
Washington, D. C.*

MY DEAR SIR:

I feel prompted to write to you, now that you are having such an unpleasant time before a bigoted and ungenerous people, as the unworthy denominations and senators who accuse Senator Smoot and the Mormon people of gross immorality in providing and caring for those depending on them. I assure you of my esteem for your people, the Mormons, of Salt Lake City, among whom I have many friends of a number of years standing. I've investigated, quietly, the Mormon religion and their old-time system of polygamy. From a religious standpoint I think they are as good as the best, even better, in that they look after the material welfare of their people, as well as their spiritual.

As regards polygamy, I think it has been of inestimable value to the world, in that it has peopled a wilderness and caused it to bloom like a garden.

Moreover, there is everything in favor of polygamy as formerly

in vogue, as compared to prostitution, as is now practiced by members and ministers of other denominations and even senators—Breck-enridge said there were others, but they weren't found out.

The fact is evident to an observer in Salt Lake City, that polygamy wrought no hardship or evil results, for in no other city or state will one see so many hearty people over seventy years, or sturdy young men over twenty years, and remarkably handsome and well-formed women as in Salt Lake City.

As I am not an orthodox Christian, I was impartial in my observations and formed these opinions several years ago, and have had no reason to change them since.

I know that most of this trouble in seating Senator Smoot is political jealousy and religious intolerance, actuated through envy of Mormon success in business and growth of their religion, not for actual wrong-doing on their part, for they deserve approbation instead of censure from the people of the United States, as they have done more to develop and reclaim the country than all other religious bodies.

I have not learned of any harmful effects upon the morals of the children of polygamous families; on the contrary, good has resulted, as is evidenced by conditions of life in Utah, which will compare favorably with the best in this country.

Wishing your cause success,

I am yours sincerely,

(Signed) R. MCKINLEY.

P. S.—If you wish, you may have Senators Hoar, Dubois, Ankeny and Foster read this, or anyone else that will help you.

I would be glad to see you win, as your principle is right, and you have been truthful in your statements, for the latter virtue I hear many expressions in your favor.

R. M.

NOTES.

Childhood's troubles generally go down with the setting sun.

It is the man who has "zip" in him that makes the world move.

It costs more to satisfy a vice than to feed a family.

The farm is nearest to heaven of any spot on earth.

Luck means rising at six o'clock in the morning, and not spending more than half your income; minding your own business and not meddling with other people's; trusting in God and your own resources; keeping your appointments, and leaving nothing worth doing to chance.

"The steadiest boy ever born ought to take a day off now and then. The nose that is kept close to the grindstone is bound to grow shorter by and by. The oldest person in the world is a boy who has reached ninety while still on the sunny side of twenty."

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, "Cast it on me
And it shall easy be."
And those who heed his voice
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair,
And hope lights up the way
Upon the darkest day.

—*Selected.*

In discussing the advisability of prayer at the opening of meetings of the convention which framed the Articles of Confederation, in 1787, Franklin said, "In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. * * * And have we now forgotten that powerful Friend, or do we imagine we no longer need its assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid?"

IN LIGHTER MOOD.

"This is tough luck," said Ham, mournfully, as he leaned out over the side of the ark.

"What's wrong now?" queried Shem.

"Why, all this water to fish in," replied Ham, "and only two fishin' worms on board."—*Ohio State Journal*.

Not long before General Nelson A. Miles's retirement from the United States army, an inventor, with the assistance of sufficient credentials, obtained an interview with him in regard to a novel type of bayonet. The weapon, so its author claimed, could not only be used for lethal purposes, but, in addition, was an excellent trench digger, buck-saw, ax, and bowie knife.

General Miles heard his visitor patiently, and then said:—

"Once upon a time an old farmer drove into town and called on a dentist. To the latter he made known the fact that he wanted a full set of teeth. 'And,' he added, 'make 'em so that they'll fill my wife's jaws as well as my own, for I want to use 'em by day to chew terbacker, and she wants 'em by night to chew sweet flag.'"

"Well, general?" queried the inventor.

"The point of the story," continued the veteran, in his blindest manner, "is that teeth, bayonets, or men that are used for hybrid purposes are invariably failures. Every man and every invention has to be a specialist, so to speak, to be successful."

The study of anatomy, recently introduced in the public schools, may be a good thing but it was evidently thrown away on a certain boy whose essay on the human body was read at an examination not long ago. This is what he discovered after a careful perusal of the text-books:

"The human body consists of the head, thorax, abdomen and legs. The head contains the brains, in case there are any. The thorax contains the heart and lungs, also the liver and lights. The abdomen contains the bowels, of which there are five—a, e, i, o, u, and sometimes w and y. The legs extend from the abdomen to the floor, and have hinges at the top and middle to enable a fellow to sit when standing or to stand when sitting.—*Ex.*

OUR WORK.

New Stake Officers:

The division of the old Salt Lake Stake necessitated the organization of four new boards of Y. M. M. I. A. The following are the new workers which have been chosen, and with whom the *Era* wishes to come into close touch, believing that by nearer acquaintance we may be mutually benefitted:

Ensign Stake:—Mathoniah Thomas, superintendent; Henry T. McEwan, Rodney Hillam, Jr., assistants; E. L. Parker, secretary and treasurer.

Aids, Louis R. Wells, David A. Affleck, Wm. Folland, L. T. Whitney, R. M. Owen, John C. Howard, J. G. Midgley, Jr.

Liberty Stake:—Louis Iverson, Superintendent; A. C. Matheson, Fred. S. Musser assistants; Lorenzo Elggren, secretary and treasurer.

Pioneer Stake:—Alexander Buchanan, superintendent; Edward H. Eardley, Harrison E. Jenkins, assistants; George D. Bennett, secretary and treasurer.

Aids, George H. Sperry, Lando Brown, Joseph Davis, Walter A. Wallace, Carl Stelter, James Mace, Ephraim Bjorklund, Rudolph Boss, Wm. H. Marsh, E. LeCheminant, Geo. Adamson.

Salt Lake Stake:—Geo. Q. Morris, superintendent; John B. Reid, Jesse T. Badger, assistants; T. H. Cartwright, secretary and treasurer; Willard P. Funk, corresponding secretary.

The departure on a mission to Holland of Superintendent Serge F. Ballif, of the Cache Stake, made necessary a new Stake organization, which was effected on Sunday, May 8, as follows, Elder J. Golden Kimball representing the General Board: Hirschel Bullen, superintendent; John A. Hendrickson, recently returned from Norway where he presided over the Christiania Conference, and John W. Crawford assistants; Frederick Scholes, secretary, and George W. Lindquist, treasurer.

EVENTS OF THE MONTH.

Local.—April, 1904.

PASSING OF A BUSY LIFE.—William Burgess, a pioneer of 1848, died at Huntington, Utah, Monday, March 14. He was born March 1, 1822, in Putnam county, New York, and moved with his parents to Kirtland in 1833, where he was baptized in 1835 by his brother Harrison. Elder Burgess passed through the troublesome times of 1837 to 1846, with the main body of the Church. In 1840 he married Maria Pulsipher, daughter of Zera Pulsipher; and in 1844, he was ordained a Seventy, and a president of Seventies, in 1854. In May, 1849, he and family started west, remaining a short time in Iowa, and in September of that year arrived at Winter Quarters where great sickness prevailed. On the 22nd of September, 1848, he arrived in the Salt Lake valley. The following year, when the militia was organized, he was elected captain of the fifth company, first regiment of infantry; and in 1854 he was elected colonel of the second regiment of infantry. In the spring of 1855, he was called and went on a mission to the Salmon river, where he was chosen counselor to President Thomas S. Smith. In June, 1862, he was called to go to Dixie. He settled in Pine valley, where he put up a saw mill, which furnished most of the timber for that part of the country. In 1880, he removed to Thurber, Wayne county; and in 1885, settled in Huntington, where he engaged in carpentry and fruit raising.

SUNDAY SCHOOLS.—On the evening of Sunday, 3rd, the annual conference of the Sunday Schools was held in the Salt Lake Tabernacle, the building being packed with people. From the report of Secretary George D. Pyper, it appears that there are 10,061 Sunday Schools in the Church, a gain of 21 since the previous report. These schools have held 46,321 sessions and had 16,292 officers and teachers, with an average attendance of 67 per cent. The enrollment of pupils showed 56,203 males and 59,478 females, or a total of 115,681, with an average attendance of 57 per cent.

Books owned by the Sunday Schools, exclusive of the regular song books,

numbered 22,357. Of the officers and teachers, 84 per cent observed the Word of Wisdom, while among the pupils it was observed by 81 per cent; 93 per cent of the officers and teachers paid tithing. Recently district conventions of officers had been held in Salt Lake, Ogden and Provo, and like conventions will be held throughout the Church, as arranged for at a meeting of the officers in Barratt Hall on the 5th. These conventions are department gatherings having a widely different program from the regular stake Sunday School conferences.

CHANGE OF MISSION NAME.—It was officially announced on Monday, 11th, that the name of the Southwestern States Mission had been changed to Central States Mission. The headquarters will still remain in Kansas City, with Elder James G. Duffin as president.

DR. BRIMHALL APPOINTED PRESIDENT.—At Provo, on Saturday, the 16th, the Board of Trustees of the Brigham Young University, at a meeting held in that city, appointed Dr. George H. Brimhall, permanent president of that institution. Since the retirement of the former president, Elder Benjamin Cluff, Jr., at the beginning of the year, Dr. Brimhall has acted in the capacity of president.

A NEW BRANCH OF THE CHURCH.—On Sunday, 17th, a branch of the Church of Jesus Christ of Latter-day Saints was organized at Inkom, Idaho, in the Pocatello Stake, with William R. Damron as presiding elder.

THE BUREAU OF INFORMATION AND CHURCH LITERATURE.—This mission was organized in July, 1902, with Benjamin Goddard, chairman, Thomas Hull, secretary and treasurer, Arnold H. Schulthess and Josiah Burrows committee. A small building for the entertainment of strangers and the distribution of literature was erected on the Temple Block, Salt Lake City, at a cost of about six hundred dollars. About seventy-five ladies and gentlemen were called to spend leisure time in escorting strangers around the Block, and the work was commenced on August 4, 1902.

In one year, the registry books indicated that about 150,000 persons had been thus entertained. The work has grown so rapidly, and the efforts of these missionary workers have been so appreciated by the traveling public, that it was recently deemed necessary to erect a more commodious building. Plans submitted by Dallas and Hedges, architects, were accepted and bids called for. The new Bureau Building is located near the south gates, and has been completed at a cost of nearly nine thousand dollars. The footing walls are of temple granite, and the walls are of buff brick, with white stone trimmings. The building is

thirty by forty feet, and is well arranged for the purpose of entertaining visitors. The furniture is of oak and upholstered with leather. In addition to the main hall, small reception rooms and toilets are provided. A number of corner niches contain relics and curios which are of much interest to all classes. The new building was formally dedicated on Saturday, March 26, 1904. Presidents Joseph F. Smith, John R. Winder, A. H. Lund, Patriarch John Smith, Presiding Bishop W. B. Preston, Elders Rudger Clawson, Geo. A. Smith, Jos. W. McMurrin and others were present. During the evening the chairman of the Bureau committee reported the work accomplished since the organization. Over four hundred thousand pamphlets had been published at a cost of two thousand dollars. A large quantity of Church works, also, had been sold and circulated. The dedicatory prayer was offered by President John R. Winder, and addresses were delivered by Presidents Joseph F. Smith, Anthon H. Lund, John R. Winder, Elder Rudger Clawson, and others.

SNOWSTORM.—On Wednesday night, 20th, a heavy snowstorm visited Salt Lake, with over an inch of precipitation, leaving wet, heavy snow in depth from nine to twelve inches. The storm was general over northern Utah, and did some damage in breaking limbs of trees, telephone wires and telegraph poles, but the clearing occurred without serious frost, so that generally fruit was not damaged.

UTAH BOYS WIN.—An oratorical contest was held between the Utah University and the Colorado College, on the 22nd. It was the first Collegiate debate between the institutions, and the Utah boys won the very interesting contest. Governor Wells announced the subject of the debate:

“Resolved, that the adjudication of disputes between employer and employee should be made a part of the regular administration of justice.

“Granted, that courts with appropriate rules of procedure may be established if desirable.

“Granted, that labor unions may be made to incorporate if necessary.”

The judges were E. M. Allison, Fisher S. Harris and Rev. Elmer I. Goshen. The Colorado team consisted of W. L. Hogg, M. A. Strange, and M. E. Keys; while the Salt Lake victors, who took the affirmative, were T. J. Howells, F. E. Holman, and W. H. Soule.

DIVISION OF A WARD.—At a meeting held at Monroe, Sevier Co., 24th, that place was divided into two wards, termed the north and south wards, the following officers being sustained: South Ward, Heber Swin-

dle, bishop, Orson Hutchinson and Cyrus W. Winget, counselors; North Ward, Jos. H. Hensen, bishop, August W. Bahman, and Jas. R. Ware, counselors.

THE COAL STRIKE.—It was feared for a time in the latter part of April that the coal strike would be renewed. "Mother Jones," an eastern woman agitator, broke quarantine, went to Price, and for a time seemed to stir up trouble among the miners. Word was sent to Governor Wells that there was danger at the mines of another uprising. General John Q. Cannon and Dr. Beattie were thereupon sent to Carbon County to ascertain whether there was need for troops to keep order. Upon their reporting, the governor was convinced that there was no present need for soldiers, but that the local officers could keep the peace without involving the aid of the state. On the 27th, the Executive Board of United Mine Workers met in Indianapolis, Ind., and called off the coal strike in Dist. No. 15, embracing Utah, Colorado, New Mexico and southern Wyoming. This means that the Union will no longer sustain the strikers. It means that the strikers must leave, and that the strike which has cost Colorado untold thousands, and the state of Utah \$30,000, is at an end. "Mother Jones" addressed the State Labor Convention in Salt Lake on the 3rd of May, and was later recalled to Indianapolis by President John Mitchell of the United Mine Workers Association.

SEEDLESS APPLES.—A company has been incorporated in Provo, to propagate the seedless apple produced by John F. Spencer, of Grand Junction, Colorado. Its articles of incorporation were filed on the 28th. William M. Roylance is manager of the local company, and will supervise the planting of 50,000 seedling trees in a plat of ground in Pleasant View, which trees will be budded with the seedless fruit next fall. James Meldrum will have charge of the orchard.

DIED.—In Provo, Monday, 11th, James C. Wagstaff, second counselor to Bishop Storrs, of the second ward.—In Spanish Fork, on Wednesday, 13th, the funeral services over the remains of George H. Jex, were held. He was born December 28, 1864. He was a student of the Brigham Young Academy at Provo, in 1885-86, and in 1889 and 90, labored as a missionary in the Southern States.—In Moroni, Thursday, 14th, Martha Mallinson, born Ashton-under-Lyne, Lancashire, England, September, 1853, and came to Utah in 1855 with her parents.—In Moroni, Sevier county, on Friday, 15th, the funeral over the remains of Emeline H. Jensen, an active worker in the Relief Society, was held.—In Sanford, Conejos county, Colorado, 18th, William F. Reynolds. He

crossed the plains in early days, and before moving to Colorado was a counselor in the bishopric of the Mount Pleasant ward.—In Farmington, Monday, 18th, Virginia F. Major, an active worker in the Relief Society. She was born in Scotland, July 9, 1850, being baptized when eight years of age, and coming to Utah with her parents in 1853.—In Los Angeles, Monday, 18th, Fannie Stenhouse, wife of T. B. H. Stenhouse, and author of *An English Woman in Utah*, born in 1829, emigrated to Utah in 1859.—In Farmington, Thursday, 19th, Ann Elizabeth Everett White, who was a pioneer of 1847, born August 30, 1832, and was with the Church through the trials of Missouri and Illinois.—In Toquerville, Friday, 20th, Charles Stapple, a pioneer of Dixie, born England in 1824, came to Utah from California in 1853, settling in Toquerville. In Salt Lake City, on the hills east of City Creek, the body of Alfred R. Petersen was found, Sunday, 24th. He was a student of the Latter-day Saints' University, and had wandered away on February 29, and was overcome by a blinding snowstorm. His home was in West Jordan.—In Provo, Sunday, 24th, Christina Jeppeson, aged 97 years.—In Lehi, 24th Hannah Webb, born May 9, 1831, in Bedfordshire, England. She received the gospel in her native land, and came to Utah in 1854.—In Hyrum, Monday, 25th, Lars Christensen, a High Priest in the Hyrum stake of Zion.—In Salina, Tuesday, 26th, George Fenn, Sr., born Bedfordshire, England, May 8, 1830, baptized December, 1848, and emigrated to Utah in 1851, returning as a missionary the following year.—In Santaquin, Utah county, 27th, Peter Nelson Anderson, born 1829 in Sweden, joined the Church in 1855, emigrated to Utah in 1861.—In Cedar City, 28th, William Unthank, born England, in 1828, joined the Church in Australia, and came to America 1855.—In Salem, Oregon, Wednesday, 27th, Alonzo Valkenberg, pioneer of 1849, born Stueben county, New York, January 19, 1837. In 1847 he returned to the Missouri river to assist the emigrating Saints. In 1897 he removed from Sanpete county, where his home had been for many years, to Salem, Oregon.—In Driggs, Idaho, Friday, 29th, Bishop H. O. Crandall, born Springville, Utah, 1858. In 1877 he went to Huntington, Emery county, and was first counselor in the bishopric. He later removed to Ashley, then to Arizona, and finally to Driggs, where he was ordained Bishop.

May, 1904.

NEW Y. M. C. A. BUILDING.—On Sunday, the first, the corner stone of the new building of the Y. M. C. A. was laid. The splendid structure will be erected on the corner of First South and First East streets, Salt Lake City. Appropriate ceremonies for the auspicious occasion were

held in the Theater, where an inspiring speech was given by Rev. Elmer I. Goshen, on "The Needs of Young Men." There were a large number of officers of the association and leading citizens who are interested in the undertaking, and notwithstanding the rain which fell, the occasion was heartily enjoyed.

DEATH OF HON. JAMES SHARP.—On the early morning of the 7th, Hon. James Sharp, one of the state's prominent business men, ex-mayor of Salt Lake, and a staunch Church worker, died at his home in Salt Lake City. He was a son of the late Bishop John Sharp, who is well known as the Utah railroad king, and was born November 18, 1843, at Talkirk, Stirlington, Scotland. His parents emigrated to America in 1848, remaining in St. Louis until the spring of 1850, when they began their journey to Salt Lake, arriving in this valley in August of that year. James Sharp's first public service was an emigration trip to the Missouri river when he was only 18 years of age. He was called by President Lincoln in 1862 to join Lot Smith's command for the purpose of suppressing Indian troubles extending from Fort Bridger to the headwaters of the Snake river. The military expedition, which was one of the most celebrated expeditions of early days, resulted in pacifying the red men, but it was beset with many difficulties and privations. James Sharp succeeded his father as director of the Union Pacific, and with him was associated in the construction of the Utah Central, Utah Southern, and Utah Southern Extension railroads from Ogden to the southern part of the state. He was a member of the Legislature in 1876, and thereafter served several terms in both the upper and lower houses, being elected speaker of the lower house in 1884. That year he was elected mayor of Salt Lake City, in which capacity he served until 1886, with marked ability and to the entire satisfaction of the people. For many years he was a member of the Board of Regents of the University of Utah, and was president of that body when he died. He was also a member of the Church Board of Education. In business circles he stood very prominent, being interested in the Deseret National Bank, the Deseret Savings Bank, of which he was one of the founders, Clark, Eldredge & Co., Cunningham Co., Sharp Grocery & Supply Co., at Bexburg, the Oregon Lumber Co., Ogden Savings Bank, and until lately the First National Bank of Ogden City, and was prominently identified with all the principal business enterprises of this region. As a Church worker, he was very prominent, having filled two missions to Great Britain, one in 1850 and another in 1875, laboring on his first mission principally in Scotland, where he was president of the Edinburgh conference. On his second

mission he labored in Liverpool, and traveled over the entire continent of Europe. For eleven years he has been an active worker in the Salt Lake Temple, and was a prominent worker in the 20th ward, where he has lived for many years. His funeral was held on the 10th, in the Salt Lake Assembly Hall, and was largely attended by the leading citizens of all denominations residing in Salt Lake City and surrounding settlements.

NEW FOREST RESERVE.—By proclamation of President Roosevelt the Grantsville Forest Reservation was established, May 7, covering four townships in the Stansbury range, Tooele Co., about forty miles west of Salt Lake City. This makes seven reserves in Utah.

On the 2nd, by a presidential proclamation, the Fish Lake Forest Reserve, which was established February 10, 1899, was considerably changed and enlarged.

MISCELLANEOUS EVENTS.—Fred C. Loofbourow has been chosen chairman of the Salt Lake City Republican Committee, in place of the late D. C. Eichnor, deceased.—On the 9th the directors of the San Pete Valley Railroad elected John W. Young president and general manager, in place of the late Theodore Bruback, deceased. Mr. Young was also made president of the Sterling Coal and Coke Co.—On the 12th it was announced that Gus S. Holmes has sold a controlling interest in the hotel Angelus, Los Angeles, and will return to Salt Lake to devote his time to the Knutsford.—The directors of the Daly-West Mining Co. have decided to reduce their monthly dividends from 65 to 40 cents per share, making the monthly dividend \$72,000 instead of \$117,000.—On Friday, 13th, sixty Utah representatives of the press left over the Rio Grande for the St. Louis Exposition, to be gone two weeks.

DIED.—In Faust, Tooele Co., 2nd, Margaret Vandybarker, born England, November 22, 1840, joined the Church in 1872, and came to Utah in 1882.—In Provo, 5th, Francis Peay, born England, Sep. 23, 1825, and came to Utah in 1853.—In Coalville, 7th, Margaret Cowie Walker, born Ayershire, Scotland, March 17, 1820; baptized in 1847, and came to Utah in 1874.—In Salt Lake City, 11th, Esther Mendenhall Bunnell, born North Carolina, December 11, 1814, joined the Church in 1843, and came to Utah in 1855. She was the mother of Dr. Romania B. Pratt.

Domestic.—April, 1904.

THE HERO FUND.—This is a fund established by Andrew Carnegie about the 16th, for the "dependents of those losing their lives in heroic

effort to save their fellow men, or for the heroes themselves if injured only." It was suggested by the heroism of Selwyn M. Taylor, a mining engineer, who was killed while leading a rescue party in the Harwick coal mine disaster, and by a man named Lyle, who lost his life trying to save his imprisoned associates. Mr. Carnegie gave five million dollars to a commission of twenty-one residents of Pittsburg, for this fund, and the field embraced is Canada and the United States and the waters thereof. Wherever heroism is displayed by man or woman in saving human life, the fund applies. Every year the awards must be printed in at least one newspaper in thirteen cities named in the field, embracing Denver and San Francisco.

THE SMOOT CASE.—The Committee on Privileges and Elections continued the investigation into the case of Senator Smoot on the 20th. Hons. Brigham H. Roberts and Angus M. Cannon, Judge O. W. Powers, and Hon. Moses Thatcher testified, the testimony being chiefly intended to show the influence of the Church in politics. One witness, Angus M. Cannon, Jr., was heard at the last moment before adjournment, it being intended by his evidence to impeach the testimony of President Smith about no polygamous marriages having taken place since 1896, by consent or sanction of the Church. When the witness was put on the stand, however, he acknowledged that what he had said he knew about this matter was said under the influence of liquor, and was "hot air." They will continue the investigation, it is said, by a personal visit to Utah during the adjournment of Congress. Nothing will be done in the matter, it is thought, until after election in November.

PANAMA CANAL TRANSFERRED.—The United States now holds an unincumbered title to all the rights and property of the Panama Canal company. On the 22nd, in Paris, the contract of sale was signed by President Bo and Director Richman for the company, and by Assistant Attorney-Generals Day and Russel for the United States, which action the stockholders ratified on the day following. The deeds were later approved by Attorney-General Knox, and payment of the \$40,000,000 purchase price was made through the banking house of J. Pierpont Morgan & Co. There is much to be done before work on a large scale can be undertaken, as the French plant has no real value. It will require a vigorous enforcement of sanitary regulations before Colon and Panama can be made healthful places of residence. When the Louisiana purchase was made in 1803, the power to govern that territory was vested in President Jefferson, and so the 58th Congress thought it best to provide that, in this case for the present, "all the military, civil and judicial powers

exercised by the existing government of the territory granted by treaty shall be vested in such person or persons, and shall be exercised in such manner as the President of the United States shall direct."

CONGRESS CLOSES.—The first regular session of the 58th Congress ended on the 28th, at 2 p.m. It was the shortest "long" session in forty years, the average length being till the beginning of July. Appropriations for the actual expenses for the year (1904-5) were \$698,272,786, and it is estimated that the revenue will be \$704,000,000. There was much political talk during the last week, designed for country use. The *Record* is full of campaign speeches designed for local consumption in the various states. The bitterest and most abusive debate was between Mr. Bourke Cochran and Mr. Dalzell, the former a Democrat and the latter a Republican. The Panama Canal legislation was perhaps the most important, and the President is given full power for the government of the canal zone. Among the important bills not passed are these: For the protection of the President; the Philippine bill, including an appropriation for help to build railroads in the islands; the bill creating two new states out of Arizona and New Mexico and Oklahoma and Indian Territory, and the bill giving citizens of Alaska a larger measure of self-government; an anti-injunction and an eight-hour bill. There were 1400 bills passed, all of which were personal, except 150 which were of a general public nature.

THE LOUISIANA PURCHASE EXPOSITION.—The great St. Louis fair celebrates one of the four most striking incidents in the history of the New World, two of which previously have been celebrated by fairs, viz., the discovery of America by Columbus, celebrated at Chicago in 1893; the Declaration of Independence, at Philadelphia, in 1876; the surrender of Lee at Appomattox, which will, perhaps, receive attention when time shall have healed the wounds of the civil war; and now the Louisiana Purchase, by which this country secured from France an empire, and control of the whole Mississippi valley. The ERA has heretofore given a review of this great incident, on the occasion of the dedication of the grounds a year ago. The exposition was officially opened on Saturday, April 30. Secretary of War Taft represented the President who touched an electric button at the White House to start the machinery and the cascades. Governor Wells and many Utah people were present, and it is needless to say, believe that the exposition will prove worthy of the event which it commemorates. These fairs are milestones in the progress of our country. It was from the Centennial that we date the use of the telephone, an instrument which has revolutionized the world's

business and comfort; from the Columbian fair we learned much of European art, decorative architecture, and sculpture, from which our cities, homes and parks have been made vastly more beautiful. Doubtless the St. Louis exposition, the greatest and most complete ever held on either continent, will teach its lesson. It is the greatest in size and cost of any yet held—in fact, any heretofore held could be multiplied by three in these respects, and then not equal the present display. It is marvelous when we realize that only a hundred years ago the fourteen states and territories now comprised in the purchased territory were almost wholly unknown and unthought of. Fifteen million people now dwell in this area which France turned over to us a century ago, containing herds of buffalo, wild animals and prairie dogs as inhabitants. It will be worth while for every westerner to see and study this great display, for it will give him many, many pleasant memories, and fill his mind with useful knowledge. On the day of opening 237,000 people entered the gates.

Foreign.—April, 1904.

THE PALACE AT SEOUL BURNED.—On the 14th, the palace of the emperor of Korea was burned, at a loss of one million dollars, besides the national archives. The emperor took refuge in the library of the European building, where he will stay until the palace is rebuilt. The fire started, it is supposed, from defective heating apparatus.

May, 1904.

THE JAPS CROSS THE YALU.—The first important land battle of the present Russo-Japanese war took place May 1, on the Yalu. The Russians were routed by the Japs under General Kuroki, and lost 1300 men killed and wounded, twenty officers and twenty-eight guns captured. The Japanese report 223 killed and wounded. There were 5,000 Russians engaged, and 30,000 Japs with 142 guns. The Russians burned Autung, and retreated inland to Fen Wen Cheng. Later, they destroyed Dalny, blowing up the wharf, which cost them over six million dollars to build. The engagement is justly considered a very important one by the Japanese, but the Russians claim that they had no intention of holding the Yalu. The Japs, after three months of war, are practically masters of the sea, and the battle of the Yalu gives them great advantage in the struggle for supremacy on land. On the morning of the 15th, the Japanese ship *Hatsuse* struck a Russian mine and went down, 300 of her crew of 741 being saved; the cruiser *Yashino* with 300 men was sunk also.

EXPLORER STANLEY DEAD.—Henry M. Stanley, the African explorer, died in London, England, May 10, 1904. It is said he was born in 1840; he came to America at the age of thirteen, as a cabin boy, and was adopted by a New Orleans merchant named Stanley, whose name he took, though his real name is said to have been Rowlands. Being left to shift for himself at the death of his parents, he joined the Confederates in the war of the Rebellion. In 1868, he accompanied the British expedition to Abyssinia, and the following year was ordered, while in Spain, to find Livingston, by James Gordon Bennett, of the *New York Herald*. This was his greatest triumph, and is a familiar story to all. In 1874 the *Herald* and *London Telegraph* sent him on an expedition to Central Africa where he explored the Victoria and Albert Nyanza, and descended the Congo river to its mouth. He returned in 1879; lectured in the United States in 1886, and returned to Africa to rescue Emin Pasha in 1887, resulting in a long controversy. He returned to England in 1890, where he was the hero of the hour, and received ovations everywhere. He married a famous beauty, Dorothy Tennant, and was elected to Parliament in 1892, after his return from a lecture tour in America in 1891, during which he spoke in Salt Lake City. As a parliamentarian he was little thought of; as an explorer, he stands at the front rank of the world's famous men. He is a great example of what a boy with determination, pluck and energy may achieve; from obscure birth to Westminster Abbey, is a long stride!

THE WAR SITUATION.—The recent loss of two battleships by Japan, and one reverse on land, has raised the hopes of Russia; with the arrival of the Baltic fleet, Russia hopes to gain her sea prestige in the east, but *Harper's Weekly* argues: "Nor is it certain that the arrival of the Baltic fleet will put a very different complexion on affairs. To begin with, the journey to the Far East presents immense difficulties. Within a few weeks the June monsoon will break over the Indian Ocean, turning it into mountain ranges of rain-drenched waves, the passage through which for battle-ships and torpedo boats will be enough to make even tough old salts hesitate. Coaling in the wild and whirling ocean will be a feat of extreme danger; and nothing awaits the fleet on its arrival in the East but a combination of hurricanes and Japanese torpedos. It cannot be said that the prospect is one which would tempt any experienced and wise commander. Port Arthur may of course hold out until relieved both by sea and by land, but revolutionary changes will have to come over the Russian conduct of affairs before this is thinkable."

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